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THE MOST REV.
AND RIGHT HON.
DR. MICHAEL RAMSEY
THE HUNDREDTH
ARCHBISHOP OF
CANTERBURY
ENTHRONED 27th JUNE

A MESSAGE FROM THE ARCHBISHOP OF CANTERBURY

Since the last issue of the *Chronicle* a service in Canterbury Cathedral was both seen and shared by more people throughout the world than ever before. The Enthronement brought Canterbury into millions of homes, and for many of them the great act of worship must have gone into their hearts too. Apart from the enthronement itself, there were two moments of spiritual climax: the *Te Deum* and the blessing of the people outside the West Door. Those two moments summed up the Church's mission: to give praise and glory to God as the very meaning of human existence, and to carry the goodness of God to the people everywhere.

A Cathedral has that double significance, and it is a joy to me as a newcomer to see Canterbury bearing witness to it. God is praised and worshipped in daily care and beauty, and the meaning of the Cathedral is explained to many visitors by those who welcome them, guide them, and not seldom pray with them. But every Friend of Canterbury must go on doing his or her utmost in the service of this ideal: that the Cathedral itself and all who care for it may be filled with the praise of God and the longing to make God known to others.

Nowhere in England is a more varied concourse of people from so many countries to be seen than at Canterbury, making it a parable of the unity of all races and nations which Christ came to bring.

MICHAEL CANTUAR:

EDITORIAL NOTES

Friends of Canterbury Cathedral will wish to join in expressing through the *Chronicle* their good wishes to Dr. Ramsey our new Archbishop and President, and to assure him of our loyal support.

His Grace's message to us is one of inspiration and of direction; the purpose of our Society is clearly defined.

It matters not so much what reasons bring visitors to the Cathedral. What does matter is that each should take away peace and comfort for their needs and fresh inspiration for the Christian life.

An atmosphere of goodwill can be engendered—or equally it can be displaced by one in which all human sympathy is lacking. Clearly our responsibility is to spread the warmth of friendliness so that it will radiate to the distant homes and places from which our pilgrims have come.

“A local task” Friends overseas may say?—“more things are wrought by prayer”

THE ENTHRONEMENT SERVICE

We regret that space does not permit the printing of the entire service. The complete form is available in the service book, a few copies of which are still obtainable from the Steward at 2/10, post free.

The blessings, beautiful in content and phrase, used during the service are printed on page 30 of this *Chronicle*.

THE PLACE OF THE CATHEDRAL IN THE HISTORY OF CHURCH AND STATE

The third of the four articles by Miss Dorothy Mills in the series she has written for publication in the Reports and Chronicles, appears in this *Chronicle* and covers the period 1220 to the Reformation.

FESTIVAL 1962

An article on the plans for the Festival in 1962 will be found on page 13. Friends should note that Festival Day will be on Saturday, 23rd June and Youth Day on Friday, 22nd June, 1962.

CHANGES IN THE CATHEDRAL STAFF

The Precentor

This year will have seen many changes on the staff of the Cathedral. The Revd. J. L. Lawson, who became Precentor and Sacrist in 1954, will be leaving in October on becoming Vicar of Chilham, not far from Canterbury. It is good to know that he and Mrs. Lawson will still be nearby.

Associations between the Office of the Friends and the Precentor of the Cathedral are of necessity very close and we cannot be grateful enough for the ready help and wise advice which Mr. Lawson has always been willing to give.

Friends will be delighted to know and will join in congratulating him on being appointed to a honorary Canonry in Canterbury Cathedral—a tribute to his work here and the spirit in which it has been done. The day of his installation is Saturday, 7th October.

The Organist

Dr. Sidney Campbell has been appointed organist at the Queen's Free Chapel of St. George, within her Castle of Windsor, and will be leaving the Cathedral to take up his duties there in September. His successor is Mr. Allan E. Wicks, M.A., F.R.C.O. who will be coming to Canterbury from Manchester Cathedral in November, and to whom we extend a warm welcome.

The achievements of Dr. Campbell in Canterbury Cathedral cannot be too highly praised. During the comparatively short time that he has been Cathedral organist the standards of music in every way have risen, and he has also contributed towards the musical life generally of Canterbury and East Kent. He will be missed very much but we wish him well in his new and interesting post, where we hope he will find time and opportunity for composition, and enjoy every success.

The Sacrist

In February, the Revd. Philip Coulton, who had spent some three years as Curate at Newark Parish Church, joined the Dean and Chapter's staff as minor Canon and Sacrist.

During the early summer he relieved the Precentor of the arrangements for the guiding of parties visiting the Cathedral. It was largely through his competent planning that many hundreds of Youth Members were piloted around the Cathedral on their Festival Day without the occurrence of serious collisions.

GIFTS FOR THE CATHEDRAL

The Dean and Chapter gratefully acknowledge the gifts of Nave Chairs—two from Mrs. Stroud in memory of her mother and one from Mrs. Donaghey in memory of her mother and Miss Babington. Mrs. Eggar has presented two of the faldstools or kneelers for the High Altar chairs, in memory of her husband. A generous anonymous donation of £25 has been made towards the St. Anselm's Tower reparation. The Bartrum Gables Old Girls' Club were for many years members of the Friends. Last year the Society closed and the members decided to give the residue of their funds to the Cathedral. The gift amounted to £100 with which two sets of vestments have been obtained and a ciborium for use at the High Altar.

The following items are still required if any Friend wishes to contribute towards their cost:—

Two Faldstools or kneelers for the Chairs at the High Altar, each £30.

Rush-bottomed chairs for the Nave, each £2 10s. 0d.

Contributions are still welcome towards the repair of the norman St. Anselm Tower and the Bays' Reparation Fund. Friends may also care to contribute towards the Flower Fund of the Cathedral.

“ONE OR TWO PIANOS”

Unfortunately in many homes these days the piano for a variety of reasons is not an honoured member of the family, as once it was.

Lack of space finally necessitates its sad disposal, so often, “for a song”.

Should you know of such an unwanted instrument in good repair, please write to the Steward of the Friends.

A “grand” is needed for use in the Crypt and an upright piano in the Choir School.

Such gifts would be appreciated greatly by the Dean and Chapter.

FESTIVAL OF THE FRIENDS—16th-17th JUNE, 1961

The Festival week-end opened with the annual service of thanksgiving for Youth Members, and nearly 1,400—a record number—were present. It was fitting that it should be so for it was their twenty-first annual service, though our youth section, perennially young in outlook, reached its majority some years ago.

This very large congregation had to be accommodated in a smaller than usual nave as B.B.C. and T.V. requirements for the relay of the Enthronement Service had necessitated the erection of scaffolding and stands. These stands naturally occupied the best parts of the nave and tended to go up, like mushrooms over night, making forward plans for seating very difficult indeed.

Dr. Toop, helped by a team of efficient stewards, overcame all these obstacles and not only was everyone fitted in but at the end of the service the nave was emptied in a matter of six minutes! Speed was essential so that all would be present for the blessing of the Kentish Children's Bay in the Great Cloister. It was inspiring and encouraging to see so large a number of young people in the cloister garth where the Dean blessed the Bay. Present with him were the Archdeacon of Canterbury, Canon Standen (Vice-Chairman), the Archdeacon of Maidstone, the Revd. C. G. Stapley, the Precentor, the Revd. Clive Pare and other clergy.

The Choir sang unaccompanied *I was glad when they said unto me*, to a new setting composed for the occasion by Dr. Sidney Campbell.

Tea in the Great Hall followed the service and later about 900 Youth Members were guided around the Cathedral, many joining in the specialised tours on Heraldry and the Stained Glass. Over twenty-five chaplains and guides gave their invaluable services.

Two hundred members were shown the Library and its treasures by Dr. Urry, the Cathedral Archivist, and in the Chapter House, Mr. C. H. B. Foad gave a lecture on the Cathedral, illustrated with exquisitely coloured slides of his own taking, to a large audience.

Any expression of thanks to all those who contributed towards the success of this day is inadequate, but one knows that they were rewarded by the enthusiasm and interest they helped to create and especially the happiness that was apparent everywhere on that memorable and sunny afternoon.

Festival Day of the Friends, 17th June, will long be remembered for the presentation of the kneelers for the High Altar rails, and the culmination of more than three years devoted work by members of the Needlepoint Committee of Washington Cathedral.

It was particularly pleasing to have with us the Chairman, Mrs. Houghton Metcalf, and the Secretary of the Committee, Mrs. Kevin Keegan, as well as the designer of the kneelers, Mrs. Patience Gibson. Mrs. D. Ross Thompson responsible for a considerable

portion of the needlepoint gift and Mrs. Wildman, a founder member of the Committee, were also present, and our only regret is that not all who contributed of their time and skill towards the beautiful gift were able to join in our Festival. Their names and details of the kneelers are recorded on page 16. Perhaps at some future date a pilgrimage will be made and then the other workers will see how greatly the Dean and Chapter and our "parish" appreciate their lovely needlepoint and that the kneelers are in daily use, as they have been since the celebration of Holy Communion at 8 a.m. on the Sunday morning following Friends Day.

The presentation was made towards the end of the service of thanksgiving in a formal manner by the representatives of the Needlepoint Committee and the Rev. R. M. Smith to the Dean of Canterbury. The Rev. Smith with his wife and family had only spent a few days in England since arriving from Tokyo. Knowing of his assignment at St. Augustine's College the Dean of Washington invited the Rev. Smith to deputise for him and for the Bishop of Washington at the Friends' Service.

Tea was held in the Great Hall of the King's School and once again we are grateful indeed to the Headmaster, Canon Shirley, for so kindly giving us the use of the beautiful and roomy Hall.

Later, tradition was twice broken in that the Friends' meeting was held in the Great Hall and not in the Chapter House, and there was no Archbishop of Canterbury in the Chair. Dr. Fisher was much missed, for his own self and (as many have remarked) for the occasional gay badinage with which he and the Dean in previous years have delighted the audience.

Dr. Michael Ramsey, the Archbishop of Canterbury, was unable to attend owing to his heavy recently assumed duties and the proximity of the Enthronement.

We look forward greatly to his presence at the Friends' meeting next year and to hearing his first address to us as our President.

The Dean was in the Chair and expressed the thanks of the Dean and Chapter and the Friends for the gift of the kneelers, and he then welcomed all our American visitors and in particular the Cultural Attaché at the American Embassy, Dr. S. Everett Gleason, and Mrs. Gleason. In reply, Mrs. Houghton Metcalf stressed how privileged she and all her colleagues had felt in undertaking the needlepoint for the Mother Church at Canterbury. The Revd. Smith conveyed greetings from Washington Cathedral to the Friends of Canterbury Cathedral.

The Dean referred to the death of General Boucher who had been at one time Colonel of the Buffs (the Royal East Kent Regiment) and a most active and valued member of the Council of the Friends. With so many qualities and such great ability, his loss will be felt by the many organisations he served. To Mrs. Boucher and her sons, the Dean expressed the deep sympathy of the Friends.

The Dean also spoke of the several gifts that had been received toward the Cloister Bays, and of the generous response to the increased subscription rate. On behalf of the Dean and Chapter he thanked the Friends for their contributions in these ways towards the Cathedral.

The Dean referred to the success of the Youth Recruiting Campaign and welcomed those who had enrolled in recent months either individually or as corporate members.

The Steward in her report gave the six-monthly figures resulting from the Youth Recruiting Campaign. Since October, 61 schools had enrolled as Corporate Members and 395 young people as individual Youth Members, of which 22 were Life Members.

Any time spent in promoting Youth Membership was well invested for though material returns might appear small, there was no doubt that the results would be well worthwhile, and would be seen in the interest these young people could not fail to take in later life in the Cathedral Church.

Figures for adult membership since the last Annual Report were also given. Of the 104 new members who had joined since March, 23 lived overseas. Emphasising this point the Steward said that some had never visited the Cathedral and yet wished to play their part in its support. It was a happy thought that through the Friends with its singleness of purpose the Cathedral was a uniting factor not only among the English-speaking people but those of many races.

The Steward referred to the valuable assistance that was being given in the office in a variety of ways, on the Friends Stall, and paid special tribute to the help which the Precentor was always prepared to give in spite of his many other duties. She also welcomed the new Sacrist who had joined the Cathedral staff earlier in the year and who had contributed so much towards the success of the Festival Day for Youth.

At the end of the meeting the Friends were entertained with a short but delightful concert by the King's School Orchestra under the direction of Mr. Edred Wright. There were several beautifully rendered individual performances and as a finale, two items by the entire orchestra. This proved to be a very popular ending to a short but happy Festival.

The Mayor of Canterbury, Councillor G. F. Wilson, thanked the performers for providing such a perfect concert and congratulated them on their ability. He voiced the feelings of us all in saying how pleasing it was, particularly in this year of the Youth Membership Campaign, for the entertainment on Festival Day to have been provided by younger members of the Friends.

THE GREAT CLOISTER

The Reparation of the Bays

In his address to the Friends during the Festival, the Dean referred to the satisfactory developments in the scheme for the reparation of the Cloister Bays.

The Annual Report published in April this year stated that funds were available for the repair of all but sixteen of a total of thirty-two Bays. The sixteen have now been reduced to eleven!

Mr. and Mrs. Jameson have undertaken the cost of reparation of a Bay in memory of Mrs. Jameson's parents, Dr. and Mrs. George Handcock, who for many years were resident in Canterbury. Marion, Viscountess Hawarden, and her family are contributing towards the reparation of another Bay. Miss M. Bell whose father was French master at the King's School for twenty-one years prior to 1915, and who is closely related to the late Canon Rawlinson, and to the late Archdeacon Harrison, has met the cost of two reparations in memory of her forbears and in affection for the Cathedral.

The Rotary Club of Canterbury has also undertaken the reparation of a Bay to which contributions are being made either under covenant or through a single payment by their individual members. In this way each plays his part and has a share in a great achievement, yet for none is the cost of contribution prohibitive.

The seven-year covenants, Banker's Orders, and gifts are collected through a member of the Rotary Club and sent at frequent intervals to the Steward of the Friends. The covenants are then dealt with and the moneys paid into a separate account which has been opened in connection with the Bay reparation scheme, thus safeguarding these gifts for the specific purpose for which they have been donated.

If other Societies or Clubs are interested in undertaking the reparation of a Bay on these lines as a memorial to their members, the Steward will be pleased to provide details. Assistance will gladly be given by accepting the various amounts paid by individual members and crediting them, along with rebates of tax on covenanted payments, towards the ultimate reparation of a Bay in the name of the Society or Club.

THE ARCHBISHOP'S ENTHRONEMENT

The following article by the Archdeacon of Canterbury was first published in substance in the Canterbury "Diocesan Notes" for June. It is reproduced with his consent and by kind permission of the Editor of the Notes.

On 27th June, 1961 Archbishop Ramsey supported by the prayers and good wishes of a countless multitude of people was enthroned in Canterbury Cathedral.

To the great congregation assembled there many thousands may be added who, following the service on the wireless or television, were able genuinely to take part in it. Thanks to television they saw more than most of those who were physically present. When the Enthronement of the Bishop of Norwich was televised in 1960, a casual viewer was overheard to say "What I liked about it was that it was so religious"; a rather naïve remark, but it shows that a great service of this character may impress many, not only by its beauty and dignity, but even more by its spiritual significance.

In the early centuries it was customary for a bishop to be consecrated in the Cathedral of his own See. His Enthronement took place at the same time; at the appropriate moment he was simply conducted to his Episcopal Chair in the apse surrounding the altar. A change of custom, by which bishops came to their Metropolitan Church to be consecrated, led to the separation of the Enthronement Service, the Archbishop delegating the conduct of it to some appropriate person. From the 13th century the Archdeacon of Canterbury has received his Mandate to enthrone the bishops of the Southern Province.

At Canterbury itself the history has been more complicated. For a time there were rival claims, by the Bishop of London, the Bishop of Rochester and the Prior of Christ Church. The Prior won, and for some 300 years his claim to enthrone the Archbishop was recognised.

After the Reformation, the Sovereign appointed Commissioners to oversee the matter. In 1559 they gave their Mandate to the Archdeacon to enthrone Matthew Parker, and this precedent, with two exceptions, has been followed ever since. The exceptions were in 1575 when the Archdeaconry was vacant, and in 1928 when Dean Bell, after consulting leading historians, was successful in persuading the Vicar General to issue the Commissioners' Mandate to the Dean and Chapter. On that occasion, the Archdeacon enthroned Archbishop Lang in the Quire Throne, and the Dean enthroned him in St. Augustine's Chair. In 1942 the then Vicar General reverted to the post-Reformation practice, and the Archdeacon performed both enthronements. In 1945 the present

Archdeacon, while receiving the Mandate for himself or his "sufficient deputy", agreed that the privilege should be shared with the Dean as successor to the Priors. This precedent was followed in 1961, the act of Enthronement becoming a combined operation, thus recognising both pre-Reformation and post-Reformation custom.

The service itself was largely remodelled in 1928 with the help of Dean Dwelly, but essentially it retains the features common to all enthronements: the welcome given by the diocese and the Dean and Chapter to their new bishop, his solemn recognition of the statutes and customs by which both he and they are bound, and his induction to the real, actual and corporal possession of his high office.

From his Enthronement onwards the Archbishop is assured of the prayers and loyalty of his people.

"CHOUGH"—A SPECIAL ENTHRONEMENT NUMBER

The Council of the Friends have decided that *Chough*, the magazine for Youth Members which made its debut in February, 1961, should be published twice yearly. The second number was issued in September. It contained a message from the Archbishop of Canterbury and a vivid account of the Enthronement ceremony. A further page of pictures of the ceremony was also included through the generosity of the Directors of the *Kentish Gazette* who presented the Dean and Chapter with two thousand copies on art paper of the excellent page of photographs which was published in that newspaper at the time.

The Friends being asked to arrange distribution decided to send part of this gift to Youth Members and the remaining copies to Friends in distant countries.

The kind thought behind this gift is greatly appreciated by all who have received such an interesting pictorial record of the Enthronement.



THE ENTHRONEMENT OF DR. MICHAEL RAMSEY AS ARCHBISHOP OF CANTERBURY

27th June, 1961

Never before has an Enthronement ceremony been held on such majestic lines and never before have so many shared in the act of dedication and the inspiring service. War conditions have controlled recent similar occasions while Dr. Ramsey is the first Archbishop whose Enthronement in Canterbury Cathedral has been brought through the B.B.C. and television into many thousands of homes.

An ideal day—sunny and yet cool—the Precincts filled with happy people who formed a gay background for the dignified and colourful processions.

First the Coronation Barons and officers of the Cinque Ports, followed by the Mayors of Boroughs and other civic personages within the diocese, the Mayor of Lambeth and the Lord Mayor of York, the Mayor and Corporation of Canterbury, who all entered the Cathedral through the Great West Door where the Dean and Chapter stood in welcome. The Lord Chancellor, members of the Government and of the Opposition; the Lord Lieutenant of Kent, the Queen's representative; the Chairman and Members of the Kent County Council came next in the procession to the Quire.

Following them were the Lay Readers and the Clergy of the Canterbury Diocese who preceded the Deans of Durham and York and representatives of the Church of Scotland, the United Kingdom Free Churches, the Lutheran Reformed Churches, the Armenian and Orthodox Churches (including the Russian Orthodox Church), and of the Old Catholic Churches.

Next came the Deans of Rochester, Westminster, Windsor and of St. Paul's. The Choristers of Canterbury Cathedral along with Lay Clerks, Minor Canons and the Keeper of the Archives followed. In this procession were also the Precentor, the King's Schools Scholars and Second Master escorting the Canterbury Gospels which were supported by the Fellows of the Corpus Christi College, Cambridge.

Next came the Six Preachers and twenty-two Honorary Canons of Canterbury Cathedral. The Bishops' procession consisted of the Bishops of New York, Glasgow and Galloway, the Archbishop of Dublin, Primate of Ireland, the Primus of the Episcopal Church in Scotland, the Archbishop of Wales, the Archbishop of Jerusalem, the Bishops of the Province of York (including the Archbishop-elect) and of the Province of Canterbury.

The next procession included the Provincial Officers, the Cross Bearer; the Bishop of Rochester; the Chaplain, the Bishop of Worcester; the Precentor, the Bishop of Salisbury; the Vice-Chancellor, the Bishop of Lincoln; the Chancellor, the Bishop of Winchester and Dean of the Provinces, the Bishop of London.

Trumpeters of the Royal Military School of Music sounded a fanfare before the Archbishop reached the West Door where he was welcomed by the Dean and Canons Residentiary. Unlike other Cathedrals, at Canterbury the ceremony of knocking does not take place as the doors are not "barred" against the Archbishop. The Dean placed the Pastoral Staff in the Archbishop's left hand signifying that the spiritualities of the See had been transferred to his care, for since the resignation of Dr. Fisher the symbolic Pastoral Staff had of tradition been the responsibility of the Dean and Chapter.

The Vicar-General exhibited the mandate which commanded the Archdeacon to induct, install and enthrone the Archbishop.

The Archbishop was wearing a cloth of gold cope and mitre, with a border of deep rose pink damask silk edged with gold. On the border of the cope there were ten Coats of Arms of the places with which the Archbishop had been connected, starting with his school days, and culminating at the top with the Arms of the See of Durham on the left shoulder, and the Archdiocese of York on the right, with the Arms of the See of Canterbury on the hood at the back.

His stole was of cloth of gold. He also wore a great amethyst ring, presented by the Fellows of Magdalen College, Cambridge. His Pectoral Cross of silver gilt was given to him on his consecration to the See of Durham by the students and staff of Lincoln Theological College.

The Archbishop's procession consisted of the Notary, the Apparitor-General of the Province of Canterbury; the Actuary of the Lower House of the Convocation of Canterbury; the Deputy Registrar of the Diocese; the Principal Registrar of the Province, the Commisary-General of the Diocese; the Vicar-General; the Archdeacon of Croydon; the Assistant Bishops of the Diocese of Canterbury; the Senior Vesturer and the Verger of Bishopthorpe, York.

The Canons Residentiary went before the Cross of Canterbury. Then the Archbishop escorted by the Dean and the Archdeacon of Canterbury proceeded slowly through the great congregation assembled in the nave.

The Chaplains to the Archbishop followed, chaplains appointed for that memorable day, men with whom he had been associated in his life and work for the church.

The procession passed into the Quire to the singing of the anthem *I was glad* the music of which had been composed by Sir Hubert Parry for the coronation of Edward VII.

The Archbishop attended by the Dean and the Archdeacon went to the steps before the High Altar, and knelt. The whole company in the Cathedral then joined—kneeling—in the service.

The climax was reached when the Archdeacon of Canterbury took the Archbishop by the right hand and escorted him into the archiepiscopal throne where he was inducted, installed and enthroned.

The Dean and Archdeacon then led the Archbishop to the Nave where he sat in the Chair of St. Augustine which had been placed on the steps in view of the congregation in the nave. In this ancient chair the Archbishop was enthroned by the Dean.

The procession then returned to the Quire for the Archbishop's sermon following which he gave the blessing, first in the Quire and then in the Nave. From outside the West Door he blessed the City, the diocese and the province.

While the other processions left the Cathedral the Archbishop proceeded to the Chapter House where the Dean placed him in the Prior's seat. Then the Dean and the Canons and all members of the Foundation and the Greater Chapter promised canonical obedience to their newly enthroned Archbishop.

CANTERBURY FESTIVAL 1962

Canterbury will be in festive mood from mid-June until the end of September next year.

An outline of the plans already made show that the Festival is to be a great and combined event of which Friends' Week will be a part.

Magna Carta Society

The Magna Carta Society have selected our ancient Cathedral city for their triennial service of thanksgiving for the rights which Magna Carta bestowed and which are still enjoyed in this land.

The Dean and Chapter were glad to invite the Society to the Cathedral Church. Ancient associations make the Cathedral a most suitable centre for the holding of such a service. It was largely

through an Archbishop of Canterbury, Stephen Langton, that Magna Carta came about. His wisdom and indomitable courage did much to create a singleness of purpose among the barons, the people and the Church, uniting them against the tyrannical King John.

"A Durable Fire"

The Dean and Chapter and the Council of the Friends have chosen this dramatic story as the theme of the play which they have commissioned the poet, Patric Dickinson, to write and which will be presented for about 10 days at the start of the Canterbury Festival.

To mark the close of Friends' Week the DePauw University Choir will give a recital on Sunday, 24th June, in the Nave.

Festival Day for Youth will be Friday, 22nd June, and Festival Day for the Friends, Saturday, 23rd June, 1962.

A Continuing Festival

Visitors will find that each successive week provides a feast of entertainment. Music, drama, ballet, exhibitions, the King's School Week famous for the excellence of its various productions, and the Old Stagers Dramatic Society will all play their parts in making 1962 an unforgettable Festival year.

Cricket

No Festival would be complete without it! County matches will be played from the 8th—10th and from 18th—21st August. Pakistan will be the visiting team between 22nd and 24th August. St. Lawrence ground is one of the most beautiful in England, and if Friends from abroad cannot be with us in June for Friends' Week, August is recommended as an alternative. Cricket by day—and at night

Son et Lumière

. . . . the final event of the Festival. It will be the most spectacular, and one which should not be missed.

Throughout August and for the greater part of September, *Son et Lumière* will be presented to audiences seated in the Green Court on the North of the Cathedral.

The Dean and Chapter have kindly granted their permission and are co-operating with the Canterbury City Council in the latter's presentation of the story of the Cathedral Church through the modern and inspiring medium of *Son et Lumière*.

Originating on the Continent, not many years ago, this medium is still comparatively uncommon in Great Britain, although several Cathedrals, Churches and historic buildings have held performances.

Those who have never seen *Son et Lumière* may find it hard to comprehend that for the space of about an hour, one can sit quite spellbound in the darkness, watching, listening, and entranced throughout the unfolding of a drama in which no person, no actor, ever appears.

The voices, sounds, music, lighting effects, and in this production, the great Cathedral itself as the vital unique and genuine background to all that occurs will excite imagination to the full. One will be taken right away from the present to become part of a thrilling past.

Son et Lumière may be described as the epitome of mystery, drama, and history.

The Cathedral Church of Christ at Canterbury as beautiful by night as by day, provides an unrivalled setting for the portrayal of its own dramatic story.

THE LECTURE SERVICE OF THE FRIENDS

Our lecturers are available to give illustrated addresses at Schools, Societies, Clubs, Groups, etc., on the following subjects:—

The Enthronement of the Archbishop of Canterbury.
The Architecture of Canterbury Cathedral.
The History of Christ Church Priory and Cathedral.
The Cathedral from Roman Times.
The Benedictine Monastery of Christ Church.
The Canterbury Pilgrims.
Archbishop Thomas Becket—and his death.
The Famous Tombs of the Cathedral.
The Stained Glass of Canterbury Cathedral.
The Heraldry of Canterbury Cathedral.
A Tour of the Cathedral.

When applying for the services of a lecturer the Steward will be glad to know whether a projector suitable for the showing of 35 mm. slides is available and a screen. The Lecture Service is free of charge though assistance over transport is acceptable—or travel expenses.

Applications should be made to the Steward of the Friends,
3 The Precincts, Canterbury.

LIST OF STATE FLOWERS ON KNEELERS

Numbered from North (left) to South (right) of High Altar Rails

The names of the members of the Washington Needlepoint Committee are printed against the kneelers which they embroidered.

1. Alabama	Tall Goldenrod	} Mrs. Lewis Douglas
Alaska	Forget-me-nots	
2. Arizona	Saguaro	} Mrs. Ray Atherton
Arkansas	Apple Blossom	
California	California Poppy	
Colorado	Colorado Columbine	
Connecticut	Mountain Laurel	
3. District of Columbia	American Beauty Rose	} Mrs. Thomas Adams
Delaware	Peach Blossom	
Florida	Orange Blossom	
Georgia	Cherokee Rose	
Idaho	Lewis Mock Orange (Syringa)	
Illinois	Butterfly Violet	
Indiana	Peony	
Iowa	Wild Prairie Rose	
Kansas	Common Sunflower	
Kentucky	Goldenrod	
Louisiana	Southern Magnolia	
Maine	Eastern White Pine	
Maryland	Blackeyed Susan	
Massachusetts	Trailing Arbutus	
4. Michigan	Apple Blossom	} Mrs. Thomas Adams
Minnesota	Showy Lady's Slipper	
Mississippi	Southern Magnolia	
Missouri	Hawthorn	
Montana	Bitterroot	
Nebraska	Giant Golden rod	
Nevada	Big Sagebrush	
New Hampshire	Common Lilac (Purple)	
New Jersey	Butterfly Violet	} Miss Alvis Peete
5. New Mexico	Soaptree Yucca	
New York	Rose	
North Carolina	Flowering Dogwood	
North Dakota	Wild Prairie Rose	
Ohio	Scarlet Carnation	
Oklahoma	Christmas American Mistletoe	
Oregon	Oregon Grape	
Pennsylvania	Mountain Laurel	
Rhode Island	Violet	
South Carolina	Carolina Jessamine	
South Dakota	American Pasqueflower	
Tennessee	Iris	
Texas	Texas Lupine (Bluebonnet)	
6. Utah	Sago Lily	} Mrs. Ross Thompson
Vermont	Red Clover	
Virginia	Flowering Dogwood	
Washington	Coast Rhododendron	
West Virginia	Rosebay Rhododendron	
Wisconsin	Butterfly Violet	} Mrs. Harold E. Talbot
Hawaii	Hibiscus	
Wyoming	Wyoming Paintecup (Paintbrush)	
		} Mrs. Greshaw Briggs
		} Mrs. Phillip Bonsal



The Presentation of the Kneelers for the High Altar rails by representatives of Washington Cathedral and its Needlepoint Committee

By courtesy of the Kenitish Observer



By courtesy of the Kenith Observer

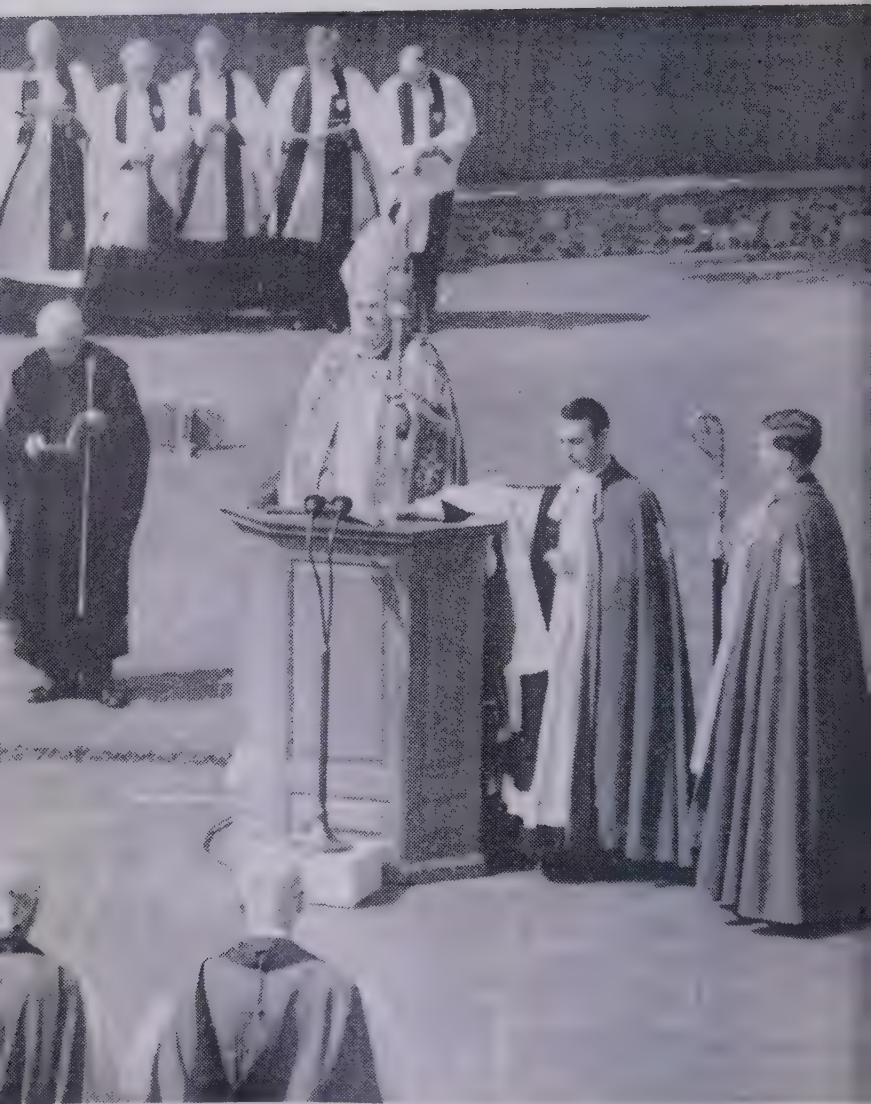
The Blessing of the Kentish Children's Bay

Left.- Reparations to the Bay in memory of the late Bishop G. K. A. Bell.



By courtesy of the Evening News

In procession to his enthronement, the Archbishop preceded by the Primalial Cross



By courtesy of the Kentish Observer

At the close of the Enthronement Service, the third blessing

THE PLACE OF CANTERBURY CATHEDRAL IN THE HISTORY OF CHURCH AND STATE IN ENGLAND

III. 1220 to the Reformation

In planning these talks on the place of Canterbury Cathedral in the history of Church and State in England, four seemed as much as was right to suggest, but that has made it necessary to condense the history and to present it very superficially. During the three hundred years of the period from 1220 to the Reformation many of the archbishops were in close contact with the kings, sometimes opposing them, often being their counsellors. Many of the kings came to Canterbury, sometimes deliberately on pilgrimage, sometimes on a progress through the kingdom. In 1299 Edward I came to Canterbury where he celebrated his marriage to his second wife Margaret of France.

I do not propose to give you a chronological account of these three hundred years but to take the outstanding figures of those whose memorials are in the Cathedral and who influenced both Church and State.

Of these the *Black Prince* is one of the most important. He had often been to Canterbury and tradition has it that he was educated in the Cathedral monastery. His part in the French wars is well known and how he came to be the model of chivalry for all knights. It was his father, Edward III, who instituted the Order of the Garter and the Black Prince was one of the first knights. It was he who made "I serve" the motto for all heirs to the throne. His influence is still alive today, for when the Queen, as Princess Elizabeth, made a broadcast on her 21st birthday to the youth of the Empire and Commonwealth, she spoke of her ancestor whose motto had been "I serve", the motto that was hers in the dedication she gave of herself to her country.

When the Black Prince died he was given a great funeral. Is it fanciful to think that at this great funeral ceremony two boys were perhaps present? One of them, Richard the young son of the Black Prince, given as a lad certainly to thinking much of the future and of what it might hold of good and of progress and of a newer and better standard of life—and that other, Henry of Lancaster, son of John of Gaunt and Richard's cousin. Richard followed his grandfather, Edward III, who died soon after the Black Prince, as King Richard II, and twenty-three years later, saddened, disillusioned, thwarted in his aims and ideals, changed from the gallant

boy he had been at his father's death, was put off his throne by his cousin Henry, who now lies together with his Queen in a very lovely tomb opposite that of the Black Prince, whose son he had treated so harshly and ignominiously. Henry IV is the only King buried in the Cathedral.

Times were changing in England. Universities had been established where great scholars taught and in England it saw the beginning of Parliament as we know it today and the great growth of our towns. All through that century and into the next men were thinking new thoughts, disturbing to many who clung to old ideas. You all know the story of the young King Richard II, full of ideals, wanting reforms, so familiar translated into the language of today, better conditions of housing and wages for the agricultural labourer, willing to be the leader of the rebels after the death of Wat Tyler, but opposed by his uncles and frustrated and made bitter by his disappointments. Think of those things as you stand by the tomb of Simon of Sudbury who sided against the rebels and was put to death by them.

Times were changing in England. The archbishops were not men like Lanfranc and Anselm, Becket or Stephen Langton. Simon of Sudbury was more the servant of the State than of the Church. His contemporaries said of him that he served Caesar rather than Christ. Many abuses had crept into the Church and in many ways reform was needed.

We are apt sometimes to think only of these centuries chiefly as great creative periods in art and architecture, and so they were, but they were periods in which great movements were stirring. No great movement ever begins on a given date, such a date is generally the time when some great change is recognized, but the preparation for it has often taken years and even centuries before the hour has ripened for its recognition, when probably some unexpected event brings that recognition as a startling fact before the world. So it was with the Reformation in England. All through the 14th century English kings had legislated against papal supremacy. Many of these statutes had to do with the temporal powers of the Pope in England—but go into the Trinity Chapel and stand by the tomb of Archbishop Courtenay and there will come to your mind the steady growth of the determination that the freedom of the mind should be respected, that men should have the right to criticize what they saw needed reforming. It was not, however, Courtenay who demanded reform, it was he who prosecuted John Wyclif, sometimes called the Morning Star of the Reformation. But Courtenay acted thus because he believed that Wyclif and his followers disturbed the peace and that reforms should come in a different way.

Archbishop Courtenay was not only archbishop but Lord Chancellor and as such he came several times into conflict with the King. The Archbishop did not hesitate to rebuke Richard when he thought it necessary and he did it with spirit. When he died, he left the wish that he should be buried at Maidstone in All Saints' Church, which he restored. In modern times there has been controversy as to the place of his final resting-place, but it is believed, I think, that his wish was over-ruled and that the tomb in the Trinity Chapel is his.

Less than twenty years after the death of Courtenay, Henry Chichele was made archbishop. In the story of which we are thinking now he plays his part, though perhaps not as spectacular a part as some of the archbishops of the preceding centuries. The question of papal supremacy in English temporal matters had been practically settled, but Chichele had been a diplomat caring for the interests of England. In 1415 he received Henry V entering Canterbury in state, victorious after the battle of Agincourt—Henry V taking his place in the long line of sovereigns, culminating for us in the presence at the Thanksgiving Service after the War in 1946 of King George VI and Queen Elizabeth, who have joined in Cathedrals and Abbey Churches in giving thanks for victory.

Chichele had supported the policy of Henry V in the French Wars. He had aided the King in the raising of money, he had encouraged young men to follow the King and he had even planned that should there be an invasion, the clergy of the diocese of Canterbury should act as a militia for the defence of the coast. Henry valued the support of the archbishop, who was his friend and who went to Southampton to bid the King farewell and to give his blessing to the fleet and the army that was being transported. But in later years Chichele regretted the part he had played and the loss of life the wars had entailed, and he founded the College of All Souls in Oxford, where prayer should be offered for the souls of those, French as well as English, who had fallen in the War.

The latter part of the 15th century was a troubled time in England. The Wars of the Roses disturbed the peace and in so many places upset ordered living. In the middle of the century printing had been invented, books were being produced, all kinds of things that had once been accepted were being questioned. What must once have been a lovely tomb, that is still so today in spite of what it has suffered, that of Archbishop Bouchier, reminds us of these years. He tried to bring about peace during the Wars of the Roses, he crowned King Edward IV, and then when the years of war were over and Henry VII was King, it was Archbishop Bouchier who ended the long feud between Lancastrian and Yorkist by marrying Henry VII and Princess Elizabeth of York.

The last Archbishop of Canterbury before the Reformation who was an actual Minister of the Crown was the Cardinal Archbishop Morton whose tomb is in the Crypt. Cardinal Morton was friend and adviser of Henry VII. He was his Lord Chancellor, and he raised money for him by the method made famous under the name of Morton's Fork. Sir Thomas More said later of him that "the King placed great confidence in his advice and the State seemed to depend on him". Morton had a large household at Lambeth, where he had built the entrance gate still known as Morton's Tower, and he made Lambeth the centre of a busy, happy life, where all kinds of men, statesmen, scholars, bishops, friars were always welcome. It was in his household that the young Thomas More grew up. It was an atmosphere in which the culture of the Renaissance now coming north from Italy, and which was so profoundly to influence English life, took root.

Tudor England was very different from the centuries of which we have been thinking. Men were better educated, women shared in many ways in that education, and the sovereign had a much wider choice for his ministers and advisers. The Renaissance had thrown open doors into the great civilizations of Greece and Rome, especially of Greece. It had opened what seemed like a new world of story, myth and legend, of ways of thinking, of new paths to tread which were found in the ancient world. The invention of printing had made it possible for these things to spread and go far beyond the minds which had first developed them. The Archbishop of Canterbury of whom we think in these Renaissance days is William Warham. Holbein was painting at this time and he has left us a portrait of him.

Warham was archbishop from 1503 to 1533. For the first six years Henry VII was king and between him and Warham there was a close friendship. His later years were troubled by the question of Henry VIII's divorce and the Reformation legislation that was being passed by Parliament. But as we stand by his tomb in the Martyrdom we think of the centuries that separated him from Becket and of the great changes that had taken place in English life and thought. We think of his life at Lambeth and of his friendship with the great Erasmus and of all that they had in common. But of this friendship there is a story told. The archbishop made Erasmus the gift of a horse and in thanking him for it Erasmus wrote, "I do not think your Grace can have seen the horse, or you would not have sent me such a sorry beast".

In 1534 by the Act of Supremacy Henry VIII was given the title of Supreme Head of the Church and the destruction of the monasteries followed rapidly. In 1538 the blow fell on Canterbury. Royal Commissioners came to the Cathedral and Monastery. The shrine of St. Thomas was destroyed. The jewels and gold and all the

treasures were carried off in twenty-six carts, every statue and picture of Becket were destroyed, only some glass in the great windows of the Trinity Chapel were left. The monastery was closed, one great chapter in the history of Canterbury Cathedral was ended, but another, no less full of meaning for the present and hope for the future was to open before it.

I have tried in these short talks to show you how from the Norman times onward the history of the Archbishops of Canterbury and the Nation, of Church and State has been intermingled, how steadily but surely all through these 500 years the Church in England became more independent, more free from alien influence, how with the great advances in education and the increase in books, men's minds grew more accustomed to independent thinking, to questioning, to criticizing, so that when in 1517 Martin Luther nailed his Theses in the church porch at Wittenberg and when in 1525 Tyndale published his New Testament in English, the English Church was ready for reform. The actual break with Rome was precipitated by Henry VIII, but it was all that had happened in the preceding centuries that had prepared the way. In all these things the great Archbishops of whom we have memorials in the Cathedral had played their part. As we go into the Cathedral and stand by their tombs we think of them not as men who lived in the distant past and whose work is done, but as men whose spirit is alive today, men who lived and moved in a world often difficult, full of problems even as our world is, men who were the friends and advisers of kings, men of flesh and blood even as we are, who took their part in the study and in the Council Chamber, in the Church and in the governing of England who have helped to make the England we know and who have left us all through those centuries a rich heritage into which we have entered. They are alive to us and their work speaks for them. It is not without reason that the Archbishop of Canterbury is still the first subject of the realm.

RECORD OF NEW MEMBERS

1st March—31st August, 1961

197 names of new members in order of enrolment within the various categories.

Great Britain

Lieut.-Col. C. W. Welch	Cnilnam	Miss M. L. Trubshawe	London
H. E. Blakeney	Chilham	Mr. and Mrs. G. C. Killby	Denton
Miss Cutcliffe	Bridge	Miss M. R. Morrison	Herne Bay
Miss J. Gilchrist	London	The Revd and Mrs. R. W. Heath	Walmer
Miss G. A. Morton	Loxwood	Mrs. K. I. Wiltshire	Patricxbourne
Col. and Mrs. C. G. Stainer	Brabourne	R. Skinner	Bearsted
F. A. Klouman	Ashford	Miss A. D. Payne	Canterbury
Mrs. H. L. Mann	Chiswick	Mrs. K. R. Atkinson	Hythe
Miss M. A. Everist	Stelling	Mrs. C. Lake	Etchingham
	Minnis	R. F. Horwood	Canterbury
Miss Barker	Bridge	F. Brown	Beaconsfield
Mrs. Finch	Whitstable	Miss R. M. Riddell	Greenock
Mrs. K. S. Andrew	Edinburgh	Mrs. L. M. Battles	Canterbury
Mrs. M. J. Black	Tankeiton	Mrs. M. Mulvey	Canterbury
Col. and Mrs. H. R. Grace	Canterbury	I. Bowen-Ashwin	Herne Bay
Mrs. F. Gunn	Stelling	J. M. Evans	Ramsgate
	Minnis	Miss N. Gostling	Hythe
Miss B. M. Mason	Broadstairs	F. Humphrey-Smith,	
Miss M. R. Sumpner	Tunbridge Wells	M.B.E.	Burgess Hill
		Miss S. Lefevre	Canterbury
Miss G. Norman	Broadstairs	Mrs. H. K. Beale	Buxted
Mrs. E. E. Hodge	Adisham	Mrs. V. Hawthorn	Chartham
Mrs. J. H. Paine	London	Miss S. R. Gray	Leicester
Major W. A. Sedgwick		Mrs. M. L. Marchant	Tankerton
Rough (Life)	London	Mrs. E. M. Palmer	Herne Bay
Miss M. E. Sutcliffe	Margate	Councillor A. V. Wilson	Canterbury
Mrs. R. Upperton	Dover	E. Hayward	Chilham
The Revd. P. S. Jones	London	Mrs. C. L. Lawton	Acomb,
Miss D. Golding	Whitstable		Yorks
Mr. and Mrs. R. O. J. Sanders	Canterbury	Miss B. Cole	Canterbury
Miss E. Lloyd	Ashford	Miss E. B. Butcher	Folkestone
Major-General D. E. B. Talbot, C.B., C.B.E.	H.Q.	Mr. A. J. Grattan	Wingham
D.S.O., M.C.	B.A.O.R.	The Misses L. and D. Russell	Petham
Dr. J. F. Andrews	Canterbury	Mr. and Mrs. B. J. A. Matthews	Porlock
Miss M. Sandifer	Margate	W. H. J. Rackham	Kennington
Miss N. R. Gibson	Worthing	Mr. and Mrs. G. R. Tucker	Canterbury
Canon and Mrs. A. K. Cragg	Canterbury	Mrs. B. T. Parker	Sandwich
Miss A. M. Thatcher	London	Miss D. K. Couldrey	Worthing
S. A. Spicer	Canterbury	The Revd. A. Mapson	Staple, Kent
The Viscount Hawarden	Wingham	S/Ldr. R. A. Parfitt	R.A.F.
Mr. and Mrs. C. E. Johnson	Canterbury	R. S. Pilcher	Faversham
Miss E. C. Sprowson	Canterbury	Mrs. A. E. Stevens	Reigate
W. A. Marshall	Canterbury	Mrs. M. L. Blakey	Wickham-
Miss D. V. White	Newport		breaux
	Pagnell	A. J. Burton	Barnet
Miss B. M. F. Batten,		Mrs. T. Northey	Canterbury
C.B.E.	Chislehurst	Diana. Lady Balfour of Inchrye	London
Miss M. H. Bird	Chislehurst	Miss H. E. Stock	Birmingham
Mrs. D. M. R. Simmons	St. Leonards	Miss H. M. Worwood	Birmingham

Corporate Members

Military Jubilee Lodge 2195	Dover
Overseas Club, Holy Trinity Church	Finchley
St. Mary's Ladies Fellowship	Gillingham
St. Augustine's College	Canterbury
Achievements Ltd.	Canterbury

Corporate Schools

South Secondary Boys' School	Ashford
Duncan Bowen Secondary School	Ashford
Crofton Junior School	Orpington
St. Lawrence College	Ramsgate
Grammar School for Boys	Faversham
Christ Church C.E. Primary Girls' School	Ramsgate
County Secondary School	Wrotham
Secondary Girls' School	Sheerness
Linacre House, King's School	Canterbury
Girls' Grammar School	Sittingbourne
Secondary School	Walmer
Girls' Grammar School	Tonbridge
Christ Church Junior School	Ramsgate
C. E. Primary School	Eastry
St. Stephen's County Primary School	Canterbury
C.E. Primary School	Teynham

The Overseas Links of the Friends

During the past six months a large number of new Friends overseas have enrolled. Their names may be found in the following lists. Our Links have been active and we are grateful indeed to them for their interest, help and enthusiasm.

Several Links have wished for their addresses to be published and these are shown with their names above their respective areas. The Links will be glad to receive enquiries from prospective Friends. We welcome our new Friends overseas very warmly and hope they will regard our organisation as one which is eager to make their visits to Canterbury most memorable and enjoyable, and to provide historical and current information as required about the Cathedral Church.

Canada

LINK

Colonel J. G. K. Strathy, O.B.E.

New Members

Miss E. E. Henderson	Toronto
The Ven. G. H. and Mrs. Dowker	Calgary
Miss M. Webster	Ontario
Mrs. S. Wallace	Ontario

Australia, New Zealand, Tasmania

LINKS

J. C. Irwin, O.B.E., E.D., F.R.I.B.A.,
226 Melbourne Street, N. Adelaide Australia
Captain George Dennistoun,
R.N. (Ret.), O.B.E., D.S.O. New Zealand

New Members

Friends of St. Peter's Cathedral (Corp) Adelaide
St. Mark's Church, Darling Point New South Wales
(Life Corp) N. Adelaide
G. Laybourne-Smith (Life)
R. Summerhayes, M.C., B.SC.E., Perth
F.R.I.B.A., F.R.A.I.A.
M. H. Parry, D.F.C., A.F.C., F.R.I.B.A., Perth
F.R.A.I.A.
R. B. Lewis, B.A., B.SC. N. Adelaide
W. B. Griffiths, M.C., A.R.I.B.A., Melbourne
F.R.A.I.A.
D. J. Durack, A.M.I.E. (AUS.) Melbourne
J. R. Freeman, F.R.A.I.A. Melbourne
E. Hughes, F.R.A.I.A. Melbourne
Prof. H. Ingham Ashworth, M.A.,
B.A.R.C.H., P.R.A.I.A., F.R.I.B.A., M.A.P.I. University of Sydney
Sir Keith Angas Angaston
G. M. Thorp, M.C., M.A.R.C.H., Sydney
A.R.I.B.A., A.R.A.I.A.
K. C. Duncan, F.R.I.B.A., F.R.A.I.A. W. Perth
C. H. Bright, Q.C. Mitcham
Sir Arthur Barrett (Life) N. Adelaide
Sir Lloyd Dumas (Life) N. Adelaide
Sir Kenneth Wills, K.B.E., M.C., E.D. N. Adelaide
(Life)
D. W. Berry, F.R.I.B.A., F.R.A.I.A. Prospect
H. B. Basten, C.M.G. Glen Osmond
W. C. D. Veale, C.B.E., M.C., D.C.M., Adelaide
E.D.
D. G. McFarling Adelaide
R. E. Porter Adelaide
Sir Henry Simpson Newland, C.B.E.,
D.S.O. Walkerville
Sir T. Barr Smith Adelaide
Mrs. M. Finnis, M.B.E. (Life) Adelaide
N. J. C. Gilbert Adelaide
Mrs. H. L. Davidson Medindie
W. H. Gooch Prospect
H. G. Brooks Two Wells
R. C. Gosse Glenulga
H. T. Forbes, B.A.R.C.H., F.R.I.B.A.,
F.R.A.I.A. Perth
C. W. T. Fulton, F.R.I.B.A., F.R.A.I.A. Brisbane
C. O. Ross Fenner Via Meningie
Brigadier A. P. Chapman, C.B.E. N. Adelaide
C. M. Crawford, F.R.A.I.A. Hobart, Tasmania
I. B. Jose, M.C. N. Adelaide
Brigadier A. K. Wendt, E.D. Lea Brook
H. O'H. Giles (Life) Medindie
A. J. Hobbs Western Australia
Dr. C. R. G. Crespigny N. Grange

Links in other parts of the Commonwealth

The Right Revd. A. W. Howells	Bishop of Lagos, West Africa
The Right Revd. Bishop de Mel	Kurunagala, Ceylon

United States of America

LINKS

The Right Revd. Ashton Oldham	Bishop of Albany (Rtd.)
Miss Esther Jackson	Peterborough, New Hampshire
Ernest Hillman, Jnr., 3282 Congress Street, Fairfield	Connecticut
Mrs. Hollis Bush, 3742 East Fairway Drive, Birmingham 9	Alabama

New Members

The Revd. and Mrs. C. W. Welsh	Ohio
Miss L. M. Dwight	Wellesley, Massachusetts
Mrs. F. Budlong	Connecticut
R. F. Thomas	Newburgh, New York
Mr. and Mrs. H. H. Stich	New York
The Right Revd. W. H. Gray (Life)	Bishop of Connecticut
Mrs. G. S. Sydnor	Virginia
Miss I. Miller	Milwaukee
Mrs. D. R. Thompson	Washington D.C.
J. K. Skilling	Philadelphia
M. C. W. Eggar	Harrisburg, Penn.
R. W. Eggar	Harrisburg, Penn.
The Revd. J. M. Hindle	N. Carolina
The Revd. D. B. Collins	Sewanee
W. J. Clark	Concord, Massachusetts
Mrs. K. Keegan	Washington D.C.
Mrs. H. Metcalf	Middleburg, Virginia
Mrs. J. R. English	New York
The Revd. and Mrs. Denton Durland	Pennyan
Miss M. Baiz	New York
Mrs. S. Eldredge	New York

South Africa

LINK

H. W. Shaw, 2 Gubb Street, Uitenhage	Cape Province
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New Members

Miss H. E. Tournay	Port Elizabeth
E. D. Bean	Port Elizabeth
Cathedral of St. Michael and St. George (Corp.)	Grahamstown
Mrs. E. M. Dovey	Uitenhage
The Revd. D. J. P. Llewellyn	Uitenhage
Mrs. H. James	Uitenhage
The Misses A. and M. Raab	Uitenhage
W. W. Townsend	Uitenhage

DEATHS OF FRIENDS

We record with reverence and honour the deaths of the following Friends.

ALDRICH, Miss A. E.
 ATKINSON, Miss S.
 BELCHER, H. B. Esq.
 BINNINGTON, Miss C.
 BLINKO, Mrs. C. L.
 BLINKO, Mrs. J.
 BLORE, G. H. Esq.
 BOUCHER, Major-General, C.B., C.B.E.
 BROWN, Miss C.
 BUDLONG, Rt. Revd. F. G. (1954)
 CALCUTT, Mrs. P. F.
 CARLING, Alderman T. E.
 CARPENTER, Miss M.
 CAUSTON, Mrs. A. M.
 CHANCELLOR, Miss M.
 CHURCHILL, Miss I., D.PH., O.B.E.
 COULDREY, Mrs. K. M.
 CRANFIELD, Lieut.-Colonel S. W.
 DEAN, A. E. Esq.
 DOUGHTY, F. W. Esq.
 DUNN, Mrs. M. K.
 FINNIS, The Revd. H. P.
 FRIEND, Major-General A. L. I.
 GARDNER, Mrs. V. W.
 GERTY, Miss J. M. S.
 GILDER, Miss C.
 GOODMAN, Miss E.
 GOULD, Mrs. P.
 EGERTON-GREEN, Mrs. H.
 GROVER, Miss I. V. S.
 HARRISON, Sir Edward
 HAYTER, Miss M.
 HILL, Mrs. M. L.
 HOWES, Mrs. F. C.

HUBBARD, Mrs. G. E.
 JENKINSON, Lady
 JENKINSON, Sir Hilary, C.B.E., F.S.A.
 KAEHLER, J. H. Esq. (Life)
 LAURENCE, Miss D.
 LEFEVRE, Miss E. F. E.
 MCLEAN, A. D. Esq.
 MACKESON, Mrs. G. L.
 MANN, H. L. Esq.
 MARSH, S. A. Esq.
 MAUGHAN, Mrs. E.
 MILES, Mrs. H. J.
 MILLER, Mrs. G. P.
 MITTELL, Mrs.
 NASH, Mrs. W. A.
 PARSONS, The Rt. Revd. E. L.
 PLUMPTRE, Miss D.
 PRINGUER, Miss G. A.
 PRITCHARD, Miss M. F. A.
 ROBINSON, Deaconess M. E.
 ROGERS, Mrs. G. M. (1958)
 SCOTT, Hugh Esq., SC.D., F.R.S.
 SMITH, A. Esq.
 SMITH, Miss E. M.
 SUDELL, Miss E. C.
 THEOBALD, Miss A. D.
 UPTON, Miss H. M.
 VALPY, L. G. Esq.
 WATSON, Mrs. E.
 WHITE, Miss J. A.
 WIGG, Miss F. A.
 WILLOUGHBY, Miss E. A. G.
 WRIGHT, Miss M. S.

CHRISTMAS CARDS

How YOU can help

Many Friends have kindly responded to the request made in the *Annual Report*, and have sent for samples of the Christmas Cards. A supply of order forms has been included with each set of samples.

Our hope is that through this postal scheme, the greetings cards of the Friends will be introduced to a greater number of potential purchasers than ever before. Their orders should be sent to the Friends' Office where they will be dealt with direct so that no further work or responsibilities will fall on those of our members who have filled the role of sales promoters so well.

About the Cards

The range covers eight cards, the prices varying from 1/3 to 4d. with reductions for quantities in most cases. Details are found on the order form enclosed with this *Chronicle*.

The Nativity Roundel at 6d. is shown on our cover page. The horizontal and vertical pictures of the Floodlit Cathedral (4d.) are unusual and mysterious views of the Cathedral from the south-west.

The coloured north view of the Cathedral, 1/-, is an old favourite, and still available are cards of the Christmas Crib in the Nave, 1/3. Three of the modern windows in the South Transept provide glowing pictures worthy of framing, 1/3.

Two exquisitely coloured pictures, the Virgin and the Angel of the Annunciation form the subjects of new cards this year. For those who send a number of cards overseas, the same pictures have been reproduced on a fine art paper to lighten postage costs (on paper 8d., on card 9d.).

The originals of these cards were paintings reconstructed by the late Professor Tristram several years ago, from those around the tomb of Archbishop Morton in the Crypt.

The Youth Members' Christmas Card

This year for the first time, Youth Members have a card specially produced for them at 3d. It was advertised and an order form included in the second number of *Chough* issued in September to Youth Members. The picture is from an engraving of a group of choristers by Robert Austin, which was commissioned by the Friends in 1948 to celebrate their coming-of-age. The cards are printed in black, but copies are also obtainable in a deep purple—the colour of the choristers cassocks.

COLOUR TRANSPARENCIES OF THE ENTHRONEMENT

Excellent 35 mm. slides of the Enthronement ceremony are now available.

EXTERIOR scenes such as the colourful processions of the civic representatives and of the clergy, the blessing of the City and Diocese by the Archbishop which he gave outside the Great West Door, may be obtained from the Steward of the Friends. (Three for 5/-).

INTERIOR scenes of the ceremony are on sale at the S.P.C.K. Bookshop, 2 The Precincts, and for these slides, application should be made direct. (2/6 each slide).

REAL PHOTO CARDS IN COLOUR

Our picture postcards have been greatly augmented and improved. For the first time, real photo cards in colour—sixteen different pictures—are on sale.

They are mostly of the interior but there is an excellent south-west view, a north view from the Green Court, one of the Water Tower and another of the Cloister and the Central Tower. Similar to the picture reproduced in the last number of the *Chronicle*, this card shows the further progress made in the reparation of the bays. The picture, as before, has been taken from the tower of the Old Palace, the residence of the Archbishop.

HERALDIC TREASURES

It is, perhaps, not generally realised that Canterbury Cathedral contains a vast heraldic treasure, estimated by some as the largest single collection of arms on public view in Northern Europe if not the whole western world, and therefore—one may add—anywhere.

The illuminated arms in the Great Cloister have been recorded by Commander Messenger in a book published by the Friends a few years ago and which is still available. Devices in the Cathedral itself are even more numerous. Many have still to be defined. Coats of Arms are found in the stone work, carved in the wood or embossed in metal and in the stained glass. In the Chapel of our Lady Undercroft and other parts of the Crypt, arms have been painted and repainted on the walls and in the vaulted ceiling.

In his short pamphlet published this year by the Friends, C. R. Humphery-Smith guides the visitor on a heraldic tour of the Cathedral, indicating where these treasures may be found. This pamphlet, *The Heraldry in Canterbury Cathedral* (2/6) contains many illustrations and is a worthy successor to his earlier record of the arms on the Christ Church Gateway (1/6).

So tremendous a subject cannot be dealt with adequately in two short pamphlets, but the author skilfully introduces the visitor to a new interest and to a field of research which absorbs and fascinates all those who pursue it.

LIST OF PUBLICATIONS

(The prices quoted do NOT include postage)

	s.	d.
Annual Reports, 1928 to 1961. Chronicles, 1-55. "Chougn".		
Canterbury Papers (Fully Illustrated):—		
No. 1. "The Water Tower", W. D. Caroe, F.S.A., M.A. ...	2	0
No. 2. "Chapel of St. Michael and All Angels, the Buffs, and the Ship's Bell of H.M.S. <i>Canterbury</i> " (revised, 1960)	1	6
No. 3. "Of the Burning and Repair of the Church of Canterbury in the year 1174: from the Latin of Gervase, a monk". Edited Charles Cotton, F.R.C.P.E., M.R.C.S.(Eng) ...	2	0
No. 4. "The Roof Bosses of the Cathedral Church of Christ, Canterbury", C. J. P. Cave (Reprinted, 1961) ...	2	6
No. 5. "Sir Thomas More", Claude Jenkins, D.D., F.S.A. ...	2	0
No. 6. "The Paintings of Canterbury Cathedral", E. W. Tristram, D.Litt. (Reprinted, 1960) ...	2	6
No. 7. "Life and Times of Cranmer", Claude Jenkins, D.D., F.S.A. ...	2	0
No. 8. "The Times of Edward the Black Prince and his Achievements" (Illustrations in Colour) ...	2	6
No. 9. "Canterbury Cathedral Library", an inaugural Lecture by Dr. Norman Sykes ...	2	0
No. 10. "The Canterbury Adventure", the first thirty years of the "Friends of Canterbury Cathedral", by Laurence Irving, O.B.E. ...	2	6
The Romance of Canterbury Cathedral , by the late Miss Margaret Babington, O.B.E. 44 sepia illustrations. 11th edition de luxe	8	6
11th edition paper-cover	5	6
The Heraldry of Canterbury Cathedral , by Commander (S) A. W. B. Messenger, published 1947 ...	18	0
Thomas Becket , by Dorothy Mills, M.A. Illustrated, partly in colour	1	6
The Heraldry in Canterbury Cathedral , by C. R. Humphrey-Smith, F.H.S. A short illustrated guide ...	2	6

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THE BLESSINGS

During the Service when the Archbishop had been Enthroned in the chair of St. Augustine, the Archdeacon of Canterbury did then say:

“Receive this Blessing to defend thee this day and all thy days to come. May the people honour thee. May God help thee and keep thee. The Lord grant thee all thy petitions, and endue thee with honour, with knowledge, with bountifulness, with charity, with humility. Be thou worthy, just, patient, sincere, as an angel and messenger of Christ. The Lord confirm and strengthen thee in righteousness and holiness. Peace ever be with thee through our Lord and Saviour Jesus Christ. The Blessing of God Almighty, the Father, the Son and the Holy Ghost, come down upon thee from above and remain with thee always. Amen.

From the High Altar, the Archbishop blessed the people in the Quire in these words:

“The Almighty Trinity and one true God, the Father, the Son and the Holy Ghost, grant you to desire Him wholly, to know Him truly, and to love Him sincerely; and bestow upon you such perseverance in His faith and love that He may bring you hereafter to Himself and His unchangeable glory, world without end. *Amen.*”

The second blessing, from the steps of the Nave, His Grace gave to those persons congregated there:

“May the Lord of His great mercy bless you, and pour upon you the understanding of His Wisdom and Grace:

Nourish you with the riches of the Catholic Faith, and make you to persevere in all good works:

Keep your steps from wandering, and shew you the paths of love and peace:

And the blessing of God Almighty, the Father, the Son and the Holy Spirit be upon you and remain with you always. *Amen.*”

Passing through the West Door, the Archbishop then blessed the City, the Diocese, and the Province of Canterbury:

“The God and Father of our Lord Jesus Christ fill your hearts with all joy and peace, that ye may abound in hope, through the power of the Holy Spirit. And the blessing of God Almighty, Father, Son, and Holy Spirit, be amongst you and remain with you always. *Amen.*”

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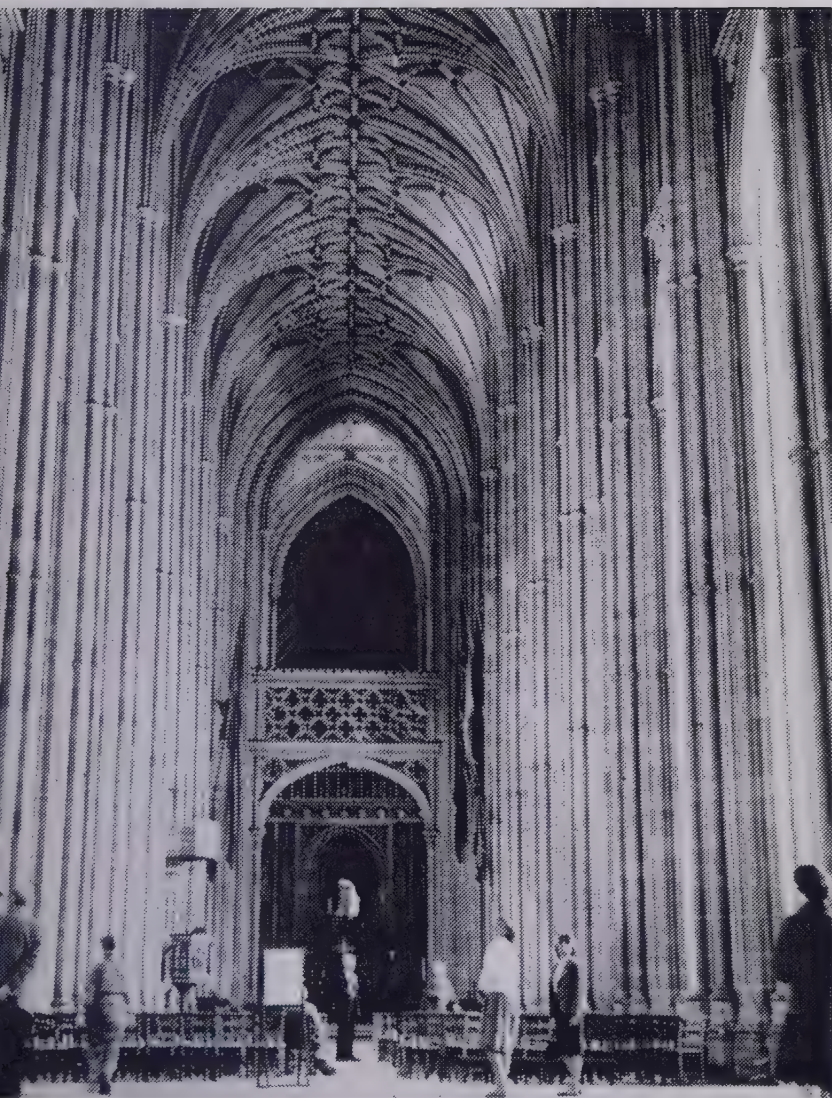
FRIENDS OF CANTERBURY CATHEDRAL

FESTIVAL, 1961

RECEIPTS AND EXPENDITURE ACCOUNT

RECEIPTS			EXPENDITURE		
	£ s. d.	£ s. d.		£ s. d.	£ s. d.
Friends Service—			Youth Service		
Collection and Donations...		83 3 1	Cost of Service Sheets	19 5 0	
Less Cost of Service Sheets ...	30 0 0		Printing Tickets ...	5 13 0	
Flowers ...	2 10 0		Sundry Expenses ...	8 2 9	
Cost of Ticket Printing	4 18 0		Flowers ...	2 10 0	
Sundry Expenses ...	3 0 0				35 10 9
		40 8 0	Friends Gathering		
		42 15 1	Ticket Printing ...	2 5 11	
		130 2 6	Sundry Expenses ...	8 15 9	
Friends Tea			General Expenses of Friends Day and Youth Day		
Less Cost of Teas ...	98 0 0		Advertising ...	24 1 8	
Amplification, etc.	7 17 6		Gratuities ...	4 2 0	
Hire of Tables ...	8 6 8		Cost of Photography ...	25 13 0	
		114 4 2	Less Sale of Photographs	10 15 1	
		15 18 4			14 17 11
Youth Tea			Entertaining	16 6	
Less Cost of Teas ...	134 0 0		Administration Expenses ...	3 0 0	
Amplification, etc.	7 17 6				46 18 1
Projection (Lecture)	4 14 6		<i>Excess of Receipts over Expenditure</i>		11 17 2
Cloakroom Tickets	9 9				
		147 1 9			
		46 14 3			
		£105 7 8			£105 7 8

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By courtesy of the Kent Messenger

The soaring majesty of the nave

CANTERBURY CATHEDRAL SERVICES AND SPECIAL EVENTS

- Friday, 29th September. 3 p.m., The Archbishop's School Annual Service.
- Tuesday, 3rd October. 3.15 p.m., Service for Members of Old People's Clubs in Kent (Nave).
- Saturday, 14th October. Royal School of Church Music Choirs Festival.
- Saturday, 21st October. Royal School of Church Music Choirs Festival.
- Sunday, 22nd October. 3 p.m., St. Luke's-tide Service for Doctors and Nurses.
- Monday, 23rd October. 5.30 p.m., Evensong: Annual Service for Teachers.
- Saturday, 9th December. Confirmation by the Lord Bishop of Dover.
- Sunday, 24th December. 3 p.m., Evensong and Blessing of the Crib.
- Monday, 25th December (**Christmas Day**).
- 7 a.m. and 8 a.m., Holy Communion.
- 10.30 a.m., Matins (*Preacher*: His Grace the Lord Archbishop).
- 11.45 a.m., Sung Eucharist.
- 3.30 p.m., Evensong.
- Friday, 29th December (*Martyrdom of St. Thomas of Canterbury*).
- 10.15 a.m., Sung Eucharist.
- 3.15 p.m., Evensong and Procession to the Martyrdom.
- Sunday, 31st December (*New Year's Eve*).
- 6.30 p.m., Festival of Nine Lessons and Carols.

PRIOR CHILLENDEEN 1391-1411

Thomas Chillenden, Prior of Christ Church, Canterbury, died 550 years ago on 25th August, 1411. Under his able administration many building schemes were undertaken. The upper part of the Chapter House and the Guest Hall which bears his name, Chillenden Chambers (now the residence of the Arch-deacon of Canterbury) were built in his time.

The Great Cloister is another part which Prior Chillenden caused to be added to the Cathedral buildings, but his crowning achievement is the Nave of the Cathedral with its distinctive slender columns of great height. Its grandeur, grace, and light make it a fitting memorial to the man who created it and whose remains lie beneath its flagstones.

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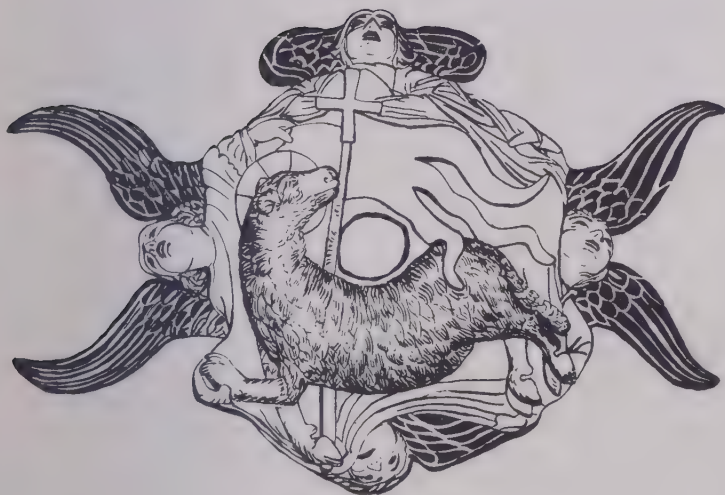
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Canterbury Cathedral CHRONICLE



THE AGNUS DEI

XIIth Century Boss in the vaulting of the Quire of Canterbury Cathedral

NUMBER 57

OCTOBER, 1962

PRICE 2/6

PUBLISHED AT
THE OFFICE OF THE FRIENDS
OF
CANTERBURY CATHEDRAL
3 THE PRECINCTS
CANTERBURY

FRIENDS OF CANTERBURY CATHEDRAL

FESTIVAL 1963

Friends Week will start on Whit-Saturday, 1st June with a performance of a new opera for boys' voices by Carlo Menotti. Further performances will be held during the following week and on Youth Festival Day, Friday, 7th June, and Saturday, 8th June, the Festival Day of the Friends.

A programme of all the events of Festival Week will be issued with the Annual Report in April.

COVER PICTURE

The Agnus Dei, the most important boss in the Cathedral, is at the crossing of the Eastern Transepts and the Quire. Doubtless it was the work of William of Sens and his craftsmen. As a boss, the subject of the Lamb of God holding the cross and banner is rare in this country. An example in Lincoln Cathedral is of a later date. In Crondall Church, Hampshire, a boss very similar to that of Canterbury indicates that some of the craftsmen from here were employed about that period at Crondall.

In France, particularly from the XIIIth century the subject of the Lamb was commonly used. The design may also be found in ruined churches in Cyprus, French influence having been strong in the island for about three centuries after 1200.



SON ET LUMIÈRE

Many thousands have seen the Cathedral Church in a new setting this summer. The north aspect has provided an artistic, majestic and unusual background for the presentation of a historic drama through *Son et Lumière*. The story of the long past of the building was narrated by Sir John Gielgud and while the lights illuminated the glorious structure and episodes interspersed with music and sounds supported the theme, rapt audiences have silently and reverently absorbed the wonderment of it all.

The beauty of the architecture revealed in this new way created fresh amazement and admiration for a masterpiece which has developed over many centuries and despite great vicissitudes, conflagrations, wars, and attacks of violence. The script covering fifteen hundred years in the short space of an hour could, of course, only highlight the better known events. But the various nature of these left an impression on the mind and heart, directing one's thoughts to the Almighty hand and spirit which has guided the history of the Church in England. Here, too, was inspiration for courage and fresh endeavours in our individual lives. A new meaning to Canterbury Cathedral's history has through a modern method of pageantry been conveyed to thousands of persons, young and old. Here was an entertainment of matter and purpose, of beauty and of benediction.

The Cathedral floodlit for one of the scenes during *Son et Lumière*, August, 1962

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EDITORIAL NOTES

Earlier this summer one felt that another cathedral had attracted away some of the annually increasing pilgrims to Canterbury. During August and September, however, the pattern of recent years recurred so that one could no longer make innocent play about "being in Coventry".

Christmas Cards

The approach of autumn should remind Friends that they will soon need Christmas cards and calendars. In the last Report it was perhaps not made sufficiently clear that the help of Friends in publicising our selection of cards will be much appreciated. A sample set can be sent and there is a form on page 27 which will facilitate the placing of your request for one of these sets. Although the note which accompanies the sample cards refers to the help we trust you will try and give to our funds and purpose, there is certainly no compulsion in the matter. We can only hope you will show the samples to your friends and encourage them to order their cards and calendars from us on the spare forms which we send with the sample sets of cards.

A Short Handbook on the Stained Glass Windows

An increasing demand for a short up-to-date handbook on the stained glass windows of Canterbury Cathedral has been met by the Rev. Ingram Hill, whose manuscript is now with the printers. The pamphlet will be well illustrated but inexpensive. The publication date should be early 1963 and it is anticipated that full particulars will be issued with the Report next spring.

Our Links Overseas

In the last few months our ties with Friends overseas have been strengthened by the appointment of several new Links. It is with great pleasure that we welcome Mr. Derek Bedson, who has succeeded Colonel Strathy as our Chief Link in Canada. Mr. A. F. Penny has undertaken the responsibility of our Link with the Diocese of Huron. In Africa the Revd. H. R. Horsley and Mr. Stanley Gray have become Assistant Links to Mr. Shaw and they represent the East Transvaal and Cape Town respectively.

These new Links all have close associations with Canterbury Cathedral and are keen to get in touch with persons of similar interests and a desire to become a Friend of the Cathedral despite the distance at which they may live from it. The addresses of all the Links are given among the names of new members who have enrolled since the publication of the Annual Report.

To all these new members we extend a very warm welcome and repeat, as we have already said in personal letters to them, that we shall hope to meet them in Canterbury before too long.

GIFTS FOR THE CATHEDRAL

The Dean and Chapter are most grateful for being enabled to undertake very necessary repairs to the Cathedral fabric, the cost of which is being borne by the general funds of the Friends.

Legacy

A generous legacy amounting to £1,500 has been received from the estate of the late Mr. H. W. Ashton, a member of the Friends since 1927.

Nave Chairs

Mrs. Alan Pemberton, Miss L. G. Foreman and Miss E. Bamber have contributed new chairs for the Nave. We are particularly grateful for this help as it has been decided to continue the scheme throughout, thus greatly improving the appearance of the Nave furnishings. A rush-bottomed chair costs £2 10s. 0d. and a padded kneeler 10/6.

Gifts of Music

Miss P. Davison, Miss Esther Jackson, Miss Myles and Mr. P. C. V. Lawless have contributed towards various musical requirements of the choir. Details of their gifts are not fully available but will be published in the Annual Report.

Large or small gifts for all these purposes, for flowers, and for the general fabric reparation fund are always welcome.

The Dean and Chapter would be glad also for assistance over the cleaning and refurbishing of the candelabra in the N.E. Transept. The approximate cost being £30.

The organists of the future

There are in the Cathedral Choir School, senior choristers who are learning to play the organ, some with a view to trying to gain organ scholarships in public schools.

The problem of practice is fairly acute and an organ pedal attachment to fit under an upright piano would solve the problem.

If a Friend has a set of these to spare, or would be interested in giving a set, it would be a valuable and immensely useful gift for the Choir School.

THE FESTIVAL OF THE FRIENDS

15th-23rd JUNE, 1962

Friends' Week opened the Canterbury City Festival this year and the end of the week also marked, or so it seems at the time of writing, the end of our English summer!

On Youth Day, 22nd June, over 700 Youth Members attended a great service of thanksgiving in the Cathedral following which they enjoyed tea in brilliant sunshine on the lawns surrounding the Great Hall of the King's School. Later, the majority saw the play *A Durable Fire* in the Chapter House and the remainder took part in a Brains Trust on religious drama in the Great Hall.

The Brains Trust brought forward a number of interesting questions, not the least provocative was one which enquired of Patric Dickinson why he described his drama as poetic. The author defended his claim most instructively. Christopher Hassall pointed us towards new and interesting lines of thought in his comments on the purpose behind religious drama. On the more practical aspects, Philip Hollingworth recounted the past achievements of the Friends, making a plea for the production once again of *Murder in the Cathedral*, the now famous play, commissioned and first presented by the Friends. Geoffery Staines, the producer, outlined the plans that ultimately result in the presentation of a play. He dealt with the selection of the cast, the arrangements for the scenery and the costumes and many other "green-room secrets".

We were fortunate in having Mrs. Harold Findlay, O.B.E. as the Chairman for the Brains Trust. She has been connected with every dramatic production of the Friends since the first Friends' Festival.

On *A Durable Fire* this Chronicle includes two contributed reports. One which now follows on the general presentation and production of the play by Laurence Irving, and the other by the Revd. Horace Spence on pages 17 to 21, under the title "What more is there to say".

"A Durable Fire"

"The Poet's commission was to celebrate dramatically Archbishop Langton as the mediator between the Church's rule of Christendom and the signs of awakening nationalism. At first reading it was evident that he had written a fine play worthy of the subject and of the occasion. It can have been no easy task. The denouement of the drama of Langton's life and work was Magna Carta; his political skirmishes and ecclesiastical reformations before and after

this climax were the antithesis of tragedy. Yet Mr. Dickinson contrives his play so that our concern for Langton's spirit as opposed to the substance of his achievement is sustained until the quiet and moving coda of his last speech.

As in the past the invitation of the Church has inspired the poet to give of his best.

James Roose-Evans as Innocent III and Barry Letts as Stephan Langton played with great distinction parts which were the buttress of Mr. Dickinson's gothic reconstruction—massive grim, yet based firmly on humane foundations. Attuned to the urgent rhythms of his verse, they voiced his arguments with conviction. Later, Philip Hollingworth as William Marshal matched their skilled playing and with authority filled the gap left by the Pope's departure from the scene.

Donald Webster, as King John, made a promising start but he missed the chance the Poet gave him in the soliloquy ' . . . there is not stillness anywhere' to convey the complexity of the King's character, so that thereafter his performance tended to be monotonous and his characterisation colourless.

In theory the mingling of amateur and professional talent is very necessary for the health of a popular festival. But amateurs of any art should not underestimate the demands such contributions make on them. It must be said that the performance of the amateurs in *A Durable Fire* could have been more adequately rehearsed.

Mr. Parkinson's scenic contrivance was effective at the start but, like all such contrivances, palled with constant use. The effect of all revolving stages is to reduce the available acting area, and there were several episodes in this play when the spacious stage could have been used to good effect.

Here, then, was a robust, scholarly and at times lyrical play, unevenly interpreted and hesitantly presented. If religious drama is to play its part in the communication of the Christian message it must be complementary in quality to the architecture, the music, and the liturgical standards of the place of worship in which it is performed."

With the foregoing, we place with pleasure on record our sincere gratitude to those who assisted with the production of the play. Behind the scenes were Miss Kay Noakes, Miss Mollie Nelson, and the prompter along with a number of other invaluable helpers. On the stage, supporting the players previously commented upon, was an amateur cast drawn from the Canterbury and neighbouring Dramatic Societies. In spite of other ties each gave of their time and skill, and it was encouraging to find some enthusiastic younger

artistes proving their ability. Mention must be made of Malcolm Wright for his outstanding interpretation of Pandulf, the Papal Legate, an exacting part.

On Friday, 22nd evening while the Youth Members were seeing the play in the Chapter House, a musical event was taking place in the Cathedral. About this lovely concert, Mr. James Litton who was present has written the following account. Mr. Litton who has been studying with the Cathedral organist for some months past, has now returned to his post as Organist and Choir Master of Trinity Church Southport, Connecticut, U.S.A.

The Fidelio String Quartet

"The Nave of Canterbury Cathedral provided an acoustical as well as a visual setting that is unique for a chamber music concert. The sound of the four string instruments of the Fidelio Quartet was enhanced by an unusual resonance as the music reverberated through the Nave of the Cathedral. While chamber music was written to be played in a small hall with a less resonant acoustical setting, and is heard best in such a setting, it must be admitted that the music in the concert in Canterbury Cathedral fared quite well in the Cathedral Nave.

The programme was somewhat unusual when compared to the typical string quartet programme. A set of divisions, or variations by Corkin, and *La Oracion Del Torero* by Turina framed the two major works of the evening, the Quartet, Op. 3, No. 5 by Haydn, and the Quartet composed in 1944 by Ivor Walsworth. The Haydn Quartet was delightful. This is especially true of the first violin solo in the andante cantabile movement, beautifully played by Clarence Myerscough. The contemporary quartet by Ivor Walsworth is a long work, and though it is a well-constructed work, it did not seem an ideal choice for the programme in the Cathedral.

The Fidelio Quartet, composed of Clarence Myerscough, violin; Kathleen Malet, violin; Henry Myerscough, viola; and Dennis Nesbitt, 'cello is a fine ensemble recently formed primarily for recording purposes."

Festival Day of the Friends

On Saturday, 23rd June, after a great service of thanksgiving and praise, the Cloister Bay, repaired in memory of the late Bishop G. K. A. Bell the founder of the Friends, was dedicated by the Dean in the presence of the Archbishop of Canterbury, and before the large congregation which filled the cloister and the garth. A wreath was then laid upon the grave of Dean 'Dick' Sheppard, by a parishioner of St. Martin-in-the-Fields. Some eighty persons from that parish had previously joined in the Friends' Service in the Nave.

The Friends then proceeded to tea in the Great Hall of the King's School, once again generously lent for this occasion by the Headmaster.

At the meeting which followed a message of goodwill from the Mayor of Westminster was conveyed to the Mayor of Canterbury by the Revd. K. Gibbons, Curate of St. Martin-in-the-Fields, to which the Mayor replied.

In her report the Steward paid a tribute to the increased help that had been received in the office and on the stall.

She stated that enrolments were up to the level of last year, which in itself had been a record for recent years.

Particular reference was made to the youth membership of the Friends and the need to encourage young people to enrol, to take a personal interest in the Cathedral, and to play their part in caring for it.

It was a tremendous pleasure and privilege to have the Archbishop of Canterbury and Mrs. Ramsey at the gathering. His Grace provided much food for thought among his generous commendations. But all was not in serious vein, and his humorous anecdotes gave general delight.

The Archbishop described Canterbury Cathedral as the most universal of all Cathedrals for it had probably more visitors come to it from every corner of the earth than any other House of God in this country and probably the world.

In a tribute to the loyalty and generosity of the Friends he said they kept alive in their hearts, and tried to hand on to others, the message of Canterbury Cathedral—the worship that was offered therein to God: the keeping alive of a sense of history, which was so much the mighty and tender hand of God, that this second message could not be separated from the first; and the divine direction that all nations and races should be as a brotherhood. Within the Cathedral and its precincts one obtained a glimpse of the embryo of the brotherhood of nations.

The Friends served this message by helping to keep the Cathedral standing and beautiful. On a practical note the Archbishop pointed out that our ancient English Cathedrals had reached an age when increasing care was necessary for their preservation, and the consequence of even twelve months' neglect of one of these ancient buildings was not always appreciated. The Archbishop congratulated the Friends upon their record of work for the past year

and hoped that they would go from strength to strength, encouraging more people to become Friends and especially young people.

Canon H. M. Waddams said in a vote of thanks to the Archbishop how pleasing it was that Dr. and Mrs. Ramsey had come to regard Canterbury as their home. Canon Waddams also paid a tribute to the Chairmanship of the Dean.

The Dean later attended the final performance of *A Durable Fire*, at the close of which he congratulated the author on his achievement.

On Sunday evening, after Evensong, a large number enjoyed the recital of religious songs by the DePauw University Choir. About this most excellent event, the Revd. D. Ingram Hill writes overleaf.

The DePauw University Choir

"The Festival of the Friends of the Cathedral came to an impressive end this year with a recital of choral music, mostly of contemporary American origin, in the Nave.

The singers were the young men and women who form the choir of DePauw University. The University was founded in 1837 in the mid-western city of Greencastle, Indiana by the Methodist Church in the United States. The choir was formed just fifty years ago, so the tour made this summer which included visits to Stratford-on-Avon and Exeter University as well as the famous European cities of Cologne, Zurich and Constance, marks its jubilee and the 125th anniversary of the foundation of the University.

Nearly forty young men and women, dressed in girded cassocks of mulberry hue, took their places before the Nave Altar. Their Director of Music, Professor George Gove, has his choir well balanced and divided into eight singing parts; their response to his conducting was admirable throughout. The programme was well varied with some of the numbers unaccompanied, some supported by piano and one or two for men's or women's voices only. A particular word of praise is due for the accompanist, Patricia Harrer, who made a grand piano sound splendidly sonorous in the great echoing gothic spaces of the Nave. Framing their music between our National Anthem and *America the Beautiful*, the choir began with an impressive selection of songs. First, a setting by Randall Thompson for voices and piano of *The Last Words of David* from the second book of Samuel. This setting might well find a place in the choral repertoire of our own and other English cathedrals. After this a fine motet by Graun Ehert, followed by *Glory be to God* by Jean Berger—a brilliant piece of choral writing with some nice contrasting passages for men and women respectively.

The second group of songs consisted of two impressive motets by Melius Christiansen. Between these were sung *St. Francis's Prayer* and Russell Lowell's well-known verses *Once to every man and nation*, both of a rather conventionally religious musical type by David Stanley Yorke. The third group was devoted to folk song arrangements from English, Polish and Appalachian sources, in which the piano was used to great effect. It began with the *Chanson of the Bells of Oseney* by Richard Donovan, which gave the women a chance to distinguish themselves without male support, the men getting their chance in the closing group of spirituals with *Little Innocent Lamb* which was set by Marshall Bartholomew. The whole programme took just under an hour with pauses for the choir to relax. The presentation of unfamiliar music by an excellent choir of markedly different quality and style to that normally heard in the cathedral was unusual and refreshing. Most of the congregation fortunate to be present must have gone home wishing that they could have heard more, and certainly wishing these keen young musicians good luck for the remainder of their exacting tour."

And so ended a memorable Festival, at which a large number representing our very great society all over the world, rededicated the Friends to their gratifying task of helping to preserve the Mother Church of the Anglican Communion in all its beauty, for future generations.

SUNDAY, 24th JUNE, 1962

A large number of Friends attended Sung Eucharist in the Choir at the close of the Festival Week.

Missa Sancti Thomae, 1162-1962

At this service, Dr. Kenneth Leighton's new setting was performed for the first time. The gift of a Friend, the music is dedicated to St. Thomas Becket and marks the eight hundredth anniversary of his consecration as Archbishop of Canterbury.

Dr. Leighton is a lecturer in music at the University of Edinburgh and his works have been widely performed in this country and also abroad. It is understood that the setting *Missa Sancti Thomae* is being printed and published by Messrs. Novello.

RECEIPTS			PAYMENTS		
£	s.	d.	£	s.	d.
Friends Service ...	...	...	...	...	...
<i>Less</i> Cost of Service Papers ...	33	10 0	...	93	9 0
Printing tickets & folders	3	1 8	...	4	3 2
Flowers ...	2	15 0	...	12	5 0
					109 17 2
DePauw University Choir ...	...	...	...	...	...
<i>Less</i> Cost of Printing Tickets	3	1 4	...	81	0 0
Advertising and Posters	6	18 0	...	5	11 2
Sundry Expenses ...	1	18 0	...	7	17 6
					94 8 8
Brains Trust ...	...	...	...	...	...
<i>Less</i> Cost of Printing Tickets	...	...	...	...	...
					33 10 0
Fidelio Quartet ...	...	...	...	...	...
<i>Less</i> Cost of Printing Tickets	3	1 4	...	2	15 0
Advertising and Posters	8	16 0	...	2	11 3
					38 16 3
"A Durable Fire"					471 7 9
Amount recovered from The Margaret Babington Memorial Fund, for production expenses ...	...	...	...	...	...
Artists Fees and Expenses	158	17 6	...	...	...
Stage, Scenery and Scaffolding ...	137	8 1	...	...	...
Lighting ...	96	10 0	...	...	...
Amplification ...	109	0 0	...	...	...
Copies of the Play ...	28	0 0	...	...	...
Producer's Fee and Expenses	161	6 5	...	...	...
Hire of Costumes	119	17 6	...	...	...
ADMINISTRATION EXPENSES			...	...	...
Printing and Advertisements, etc. ...	57	9 10	...	...	...
Sundry Expenses	21	4 8	...	...	...
					889 14 0
Surplus on the Festival ...	...	...	...	...	...
					418 6 3
					17 3 0
					£483 15 4

J. H. B. YOUNG,
Honorary Treasurer.

THE CLOISTER BAY REPARATION SCHEME

Great strides have been made with the reparation of the bays of the Great Cloister by the stonemasons of the works department of the Dean and Chapter. Since the dedication of the bay repaired in memory of our founder, Bishop Bell, at the Festival of the Friends this summer, one of the bays alongside is now complete. The next adjacent to it, also repaired through the generosity of Miss Bell (not a relation of Bishop Bell) is very nearly finished as well. The bay "adopted" by the Viscountess Broome will be completely repaired by the end of the year. Work will then start on the "United States" bay located to the south of the Babington Memorial bay and which is being repaired by the Friends through the Margaret Babington Memorial Fund.

Earlier this summer, Lady Harry Townend undertook to provide the cost of reparation to a bay, so the number left "unadopted" is now only ten.

THE CATHEDRAL STONEMASONS

It is pleasing to report that two keen and able young men have in the past three years been apprenticed to the Cathedral staff of five stonemasons. A third apprentice should start work early in the new year. The future of the Cathedral fabric depends largely on the quality of the stonemasons' work, particularly during these years when the Friends are enabling so many exterior repairs to be undertaken. The S.W. Porch and the recently completed south norman Tower of St. Anselm bears testimony to their skill.

HOW YOU CAN HELP

The Council of the Friends will be very grateful for any financial assistance which Friends may wish to give towards the reparation of the Cloister Bays.

Individuals, families or corporate bodies wishing to undertake the restoration of a bay as a memorial or a thank-offering should communicate with the Steward, who will be glad to supply all the necessary details. The Council would like, however, to make it quite clear that other gifts are very welcome indeed, the more particularly as rising costs require the amount of approximately £1,350 per bay.

PRACTICAL SUGGESTIONS FOR FAMILY PRAYERS

by

THE VEN. GORDON STRUTT,

Archdeacon of Maidstone

Some years ago as a parish priest preparing couples for marriage, I was confronted with the need for some aid in starting them off as people who would pray in their life together. In the Marriage Service the first thing they do as man and wife is to recite the Lord's Prayer together. This should be the beginning of a daily act of family worship, but exhortation without help is of little use. A card of simple prayers would provide the necessary aid and I drew one up and had Mowbray's print it for me. Subsequently each couple has received one of these cards during their marriage preparations and I have heard later from some what a help it has proved.

With the advent of Christian Family Year, I was asked to provide some similar cards for family use at other stages of the family's development. This I have done and there are now available cards under each of these titles:—

Prayers for Husbands and Wives
Cradle Prayers
Nursery Prayers
Breakfast Prayers

Once the truth of the need of a family to pray together regularly has been accepted then these cards give the necessary aid at the appropriate stage. The great task is, of course, to convince even avowed Christians of the essential necessity for prayer in maintaining relationship and contact with God. This task is one in which the Church through its teachers is always engaged. It becomes easier when there is a notable body of people who not only give mental assent to the value of prayer but actually undertake the effort and discipline of prayer. What a witness to the reality of God in family life is Grace before meals and Breakfast Prayers.

There is much that could be written about the neglect of prayer in all its categories, but the object of this short note is not to criticise nor to become pessimistic. That prayer is a good thing is only proved when it is taken up seriously, and these simple prayer cards offer the sort of aid for which already many families are grateful.

They are obtainable from the Friends of Canterbury Cathedral, 3 The Precincts, Canterbury, at 1/3 a set, with reductions for orders in quantity. Profits from the sales will further the aims of the Friends.

THE WEST FRONT AND THE WESTERN TOWERS

In June this year the work's department of the Dean and Chapter began the cleaning and repair so necessary to the West Front of the Cathedral. The Friends having undertaken, through their Council, to meet the cost of this work, it is felt that it would be interesting to recount some of the history of this part of the building.

The western exterior is not generally regarded as one of the Cathedral's stronger points, but this possibly is in part due to the superiority of "Bell Harry". Certainly the western approach is an unworthy one with its meagre space of grass and a crowding-in of buildings. Maybe one day the latter will disappear and an entirely new and imposing view of the Cathedral will be seen from the west—but that is a matter for conjecture and the future. The fact remains that from time immemorial pilgrims have entered the Nave from its "suthdor" while the west has been reserved mostly for ceremonial occasions. It is the door by which the Archbishop usually enters the Cathedral. In the West Front and to its credit is one of the famous windows of the Cathedral which contains so much twelfth century geneological glass as well as splendid examples of the fourteenth and fifteenth centuries.

John Britton in the *History and Antiquities of the Metropolitan Church of Canterbury* considers the West Front dates from very early Norman times and was built before Lanfranc became Archbishop. Britton gives the following description of the two early Norman west towers:—

"At the west end are two towers of disproportionate sizes, heights, forms, ages, and features; between which is a central division with a porch and doorway at the bottom, a large window above, and a window of a singular form, almost square with rounded ends, in the pediment. The north-western Tower diminishes towards the upper story; it has merely flat pilaster sort of buttresses, and is constructed with small squared stones. The walls are thick, the openings little and narrow, and the windows have semi-circular heads, with scarcely any ornament. It is singular that this tower was not pulled down when the nave and the south-west tower were rebuilt: some authors attribute this building to Lanfranc, but I must refer it to an earlier date. It has long borne the name of the Arundel Steeple, because that prelate caused an octagonal (wooden) spire to be raised on it, and placed five bells within its walls (1665). At the south-west angle of the west front is another Tower, bearing the name of Chichele, from having been commenced by that prelate. Unlike the building just noticed, this has bold graduated buttresses at each angle, adorned with niches, pediments, &c., and its upper three stories are perforated by two windows in each face: crowning the whole is an open embattled parapet, with a clustered octangular pinnacle at each corner, and four other smaller pinnacles rising from the middles of the sides."

In the latter part of the twelfth century, Gervase, a monk of Christ Church, Canterbury, records that these pinnacles were gilded.

In the *Memorials of Canterbury Cathedral* by Woodruff and Danks are particulars of the rebuilding of the North-Western or Arundel Tower which was undertaken about 1831. In 1824 a London architect, Mr. Thomas Hopper, had been called in by the Dean and Chapter to report on its condition which was thought to be dangerous. Mr. Hopper's report is worth quoting at some length "not only because it gives a specific account of the state of Lanfranc's work after a lapse of eight centuries, but also as showing that in the judgement of an expert it was capable and worthy of preservation."

"The foundations are sound, so also are the inner ashlar and pillars. The external ashlar, excepting the part above the top water table, is flawed in many places and the surface is nearly gone. The rubble work, composing the core, is very defective, and split in many parts. The projecting angle of the tower is cracked in several places, and many of the stones are crushed. The upper part of the Tower is split on each of its four sides, and the angle next to the side aisle is not perpendicular. The outer wall on the sides has several cracks and the columns and jambs of the windows are crushed. Part of the staircase is broken by the settlement in the outer wall. Many of the steps have fallen, and several more are in a crippled state The wall on the west side has been much injured by the iron tie-bar Much of the present defective state of the tower is owing to the manner in which it was built. The core is composed of small stones mixed with bad lime and rubbish, without binding stones or through courses Injury has been done to the tower by the introduction of the pointed arches. A sufficient substance of wall was not left at the angles to form a butment to resist the pressure of the arches, and the effect of that deficiency has been increased by the removal of the spire, the weight of which pressing upon the angles of the tower acts as a butment for that purpose"

The surveyor then mentions various repairs which would in his opinion render the tower safe for many years, and concludes thus:

"Under all circumstances, the surveyors do not recommend the taking down of the tower, which notwithstanding its defects, is an interesting relic of the most ancient style of ecclesiastical architecture."

Mr. Hopper, in his respect for antiquity seems to have been in advance of his time, and it must be a matter for regret now that his advice was not followed. Nothing, however, was done for some years, but in 1831 the Dean and Chapter decided to pull down the old tower and rebuild it from the foundations. For this purpose an Act of Parliament was obtained, by which the Dean and Chapter were empowered to raise £20,000 by mortgage on their estates, with power to raise a further sum of £5,000 if required; the money to be paid off by annual instalments in forty years. It was found necessary to raise the extra £5,000, and the total cost of the tower was £24,515, of which sum the expenses of obtaining the Act of Parliament amounted to £733, and the cost of pulling down the old tower to £607.

Reference to the minutes of the St. Catherine Chapter, 1829 reveals that this large sum was in fact required for the "complete

repair of the Cathedral, the Cloisters, the Chapter House and the Library."

The "Memorials" then record that "the new work was designed and executed by George Austin, surveyor and architect to the Dean and Chapter, and the foundations were so well laid that it has never shown any sign of a settlement; but the Caen stone of which it is built has become so much disintegrated, either because it was imperfectly 'weathered' after removal from the quarry or through exposure to the fumes of the Cathedral Gasworks, which for many years were placed near the foot of the tower, that in little more than seventy years it has been found necessary to give the tower practically a new skin."

It is worthy of mention that "in excavating for the foundations of the new tower the ground was found to be boggy, and piles had to be driven in. Whilst the men were digging they came across the skeletons of a man and two oxen, all of which were in an upright position. If we imagine that the man was an early Briton driving the bullocks, and was swamped in trying to cross the bog or to extricate the animals, we shall probably be somewhere near the truth."

In 1862 the Ecclesiastical Commissioners granted a sum of £20,000 towards the reparation of the Cathedral fabric, and associated their architect, Mr. Christian, with Mr. H. G. Austin, the Cathedral surveyor, in the superintendence of the work. The Dean and his architects set to work with much energy and the best intentions on "the choir roof and the south-western tower with a portion of the west front, but it is to be feared that the mantle of the mediaeval builders had not fallen even on this galaxy of virtue and ability."

The west front was "enriched" with much third-rate statuary by Theodore Pfyffers, a Belgian sculptor. The fumes of the Cathedral gasworks close under the west front injured the new work on both towers "while not omitting a constant offence to sight and smell." Happily it was not long before the Cathedral discontinued the production of its own gas and the decay of structure which resulted from the corrosive fumes and the use of a poor quality stone has been remedied ever since. The "Memorials" pay a tribute to the work of the late Mr. Carøe, architect to the Ecclesiastical Commissioners and the Dean and Chapter.

The West Porch according to the records of the Friends was cleaned in 1936-37 when the work cost £153. This sum included "Cleaning and repainting the bosses of the porch and repair of the oaken doors. This was a most necessary work, for the Porch had become encrusted with grime and soot to an incredible extent."

In January, 1962 the surveyor to the Cathedral fabric, Mr. H. Anderson, F.S.A., F.R.I.B.A. reported as follows:—

“Between plinth level and the cornice above the upper tier of niches, the masonry to the West Front, including the buttresses their niches and the south return up to its junction with the South-West Porch, is encrusted with a sulphurous deposit which has a deleterious effect upon the stone. Its general condition is a matter for some concern. The statuary and the vaulted heads to the niches are reasonably sound and require little repair, but the crocketed arches surmounting them and the small buttresses with their corbels are weathering at the sides, while the cornices with their carved enrichments are in parts in an advanced stage of disintegration. The parapet to the West Porch is in a particularly bad state since the details of the traceried panels and the cornice with its carved enrichments and interpenetrating terminations of small buttresses have almost completely disappeared. Where the stone has disintegrated it is so weak and friable that pieces spall off and fall after very heavy rain.

The whole of the masonry including the statuary requires cleaning by gently washing with clean water to remove the sulphurous deposit, and this treatment should also be carried out to the stonework of the west windows to the North and South Aisles. After cleaning, all the disintegrated and unstable parts of the masonry will need to be repaired or replaced with new stone in conformity with the original detail.”

It is as well to print this report as a summary of what is being achieved by the generosity of many thousands of Friends.

The approximate cost of the work is £5,000.





The West Towers of Canterbury Cathedral

The illustration overleaf shows the extent of the reparations now being carried out to the parapet of the west porch. The photograph was taken by Mr C. H. B. Foad, a member of the Friends' team of lecturers.



By courtesy of the Kent Messenger

The Bishop Bell Memorial Bay

**The dedication of the Cloister Bay after the Annual Service of Thanksgiving on
June 23rd, 1962**



(Photo by Ben May by courtesy of Kentish Observer)

"A Durable Fire"

Archbishop Stephen Langton (Barry Letts) and King John (Donald Webster), in a scene from the play presented in the Chapter House during the Festival in June

WHAT MORE IS THERE TO SAY?

This question by Stephen Langton, Archbishop of Canterbury, brings to a quiet close the moving and brilliant play written by Patric Dickinson for the 1962 Festival of the Friends of Canterbury Cathedral. The play, *A Durable Fire*, is ended, but the question remains unanswered, and will often be repeated, for it arises out of one of those problems which will always provoke discussion among thoughtful men. There will be more to say, often much more, when decisions involving a conflict of consciences have had to be made.

This play is written round one such conflict. It is a religious drama, not merely a historical play peopled by puppets peering out from the pictured pages of the past. It is a vivid play, wherein all the characters live, and breathe, and strive, and stand out before our eyes as real men.

The opening scene introduces us to two young students of the University of Paris. It is autumn in the year 1189, and they are discussing the quarrels between Henry II and Thomas Becket. The differences in outlook between those two young men, as they debated the sometimes divergent claims of loyalty as between God and King, dictated their conduct in later years, when one ruled the Church as Pope Innocent III, the other served the King of England as Primate. "I am an Englishman" he had said. The future Pope had described himself as a European, a member of Christendom rather than an Italian. "We are all subjects of God. It is to God alone we owe absolute fealty." "Yes," retorted the future Archbishop, "but men are not saints. Men are ruled by other men, their lives are controlled. So Becket was killed for being ruled by God." Innocent was dreaming of a Christendom with no king, ruled by the Vicar of Christ. Stephan was conscious of the call of a narrower loyalty which likewise laid claim to his allegiance. "I hope my service of God may never be stultified or maimed by any service I do for a king—or a pope."

The cut and thrust of debate in this prologue, and the complexity of the problems with which it dealt, provide the theme of the play as a whole. The listener's attention is never allowed to wander as argument follows argument in scene after scene, twisting and twining as new ideas are introduced which seem but to add to the difficulty of reaching a right assessment of the principles at issue. Law or justice? Patriotism or Christendom? What is freedom? Wherein does liberty consist? Where lie our loyalties?

Sixteen years have passed when next we meet the two young students of the prologue. Pope Innocent III has now reigned for eight years, King John for six, and Stephan is a Cardinal-priest in Rome. Archbishop Walter has died, after virtually governing England far better than the absentee Richard could ever have done.

Innocent sent for Stephan, and resumed the discussion of their student days on the nature of kingship. He spoke of the evils of John's rule and character, and urged Stephan to go to England as Primate. At a meeting with the King's proctors and some monks from Canterbury, the Pope overruled the pleas of both parties, and Stephan was duly elected.

True to his early ideals, Innocent was labouring valiantly to reform the Church, but in striving to stretch his authority too widely he failed to allow for national loyalties. Stephan, conscious of their strength, pleaded that John would never ratify his election. Was he to be another Becket in a struggle between princely despotism and a people's freedom? Innocent replied that John would be compelled to give way. Stephan was "to walk without fear in the furnace of power . . . for you are a better man than St. Thomas of Canterbury." Langton was certainly a man of wider culture and better education than Becket. Moreover, Thomas wrought but the triumph of clerical privilege, whereas Stephan established the right of every English man and woman to be free.

As Stephan had expected, John refused to accept him as Archbishop. The Pope retaliated by putting England under an Interdict. It was a harsh action, punishing the guiltless for the guilty, as old William the church bellringer pathetically pleads. Can it ever be right to cause innocent multitudes to suffer for the evil deeds of one man? None of the rites of the Church could be performed, but John cared nothing for that, since he believed neither in God nor in a life hereafter when he would meet with just punishment. His cruelty and licentiousness are seen in his treatment of the immoral priest and the girl he had seduced. Conflict is not always between wise, worthy men and foolish evildoers. The conflict depicted in this play was one between two highly intelligent, unselfish clerics and one highly intelligent, selfish tyrant. From the very nature of the case, the King was in a strong position. Sin need not blunt the edge of an evil knife: it may even sharpen it to more effective use.

The Papal Legate now appears upon the scene. He was an unsavoury person, time-serving, oily, insincere, his main motive being the enjoyment of power. He must hold all the strings in his hands, to pull them as might best enhance his own prestige, while professedly carrying out the wishes of his master. Stephan in Rome is impatiently awaiting the moment when he can safely assume his see. Innocent sends Pandulf to persuade John to accept the Archbishop, but the King refuses in one of his many outbursts of uncontrolled rage.

"I might swear to anything,
And everything you propose—
But if Stephan sets foot in my land
I will hang him with my own hands."

It is now Pandulf's turn to lose his temper. He pronounces sentence of excommunication, and in the Pope's name releases the King's subjects from their allegiance.

Two years later the King professed submission and agreed to receive Stephan as Archbishop. At a meeting with Stephan in the Abbey of Pontigny, Pandulf describes the scene with unholy relish.

"John knelt before me
And took his crown from his head
And laid it at my feet
And I, the Legate of his Holiness
Accepted the realm of England,
Freely offered, Stephan, freely offered
In vassalage to His Holiness"

Stephan clearly showed his abhorrence of the Legate's action. His defiance of Innocent is nobly expressed as his interview with Pandulf draws to its close.

"I am John's man. You have made it so.
Tell Innocent that.
You have fulfilled Innocent's plan.
Pandulf, you love power. You love
Importance, expediency.
I love truth. I love God
I will restore to my people
The comforts of Holy Church,
The reliance, the truth of love
All Christendom should give
Go, go, go, go. I will not have you,
It is all lies, lies, what you have done,
John's lying and you know it; you pollute
This room where Becket thought—
Get out or I'll kick you out"

Pandulf glides away. Stephan returns to England. Old William tolls his bell as of yore. The Interdict is lifted.

The second half of the play sees the signing of Magna Carta. Without Stephan's leadership this might never have been achieved. Eustace de Vesci unwittingly spoke for all the Barons when he said—

"Oh Stephan, we're not very clever
Or very good men. We've been driven.
Now we can be led"

The Barons who extorted that signature from King John had in their Archbishop a man of high moral and intellectual stature. Seeing that he owed his see to Innocent, his firm adherence to constitutional propriety against the Pope's wishes was all the more remarkable. Perhaps the Archbishop remembered that debate long years ago in Paris, when he had said to his friend—"You will

always win"—and Innocent had replied—"Against all men, except you, Stephan."

John's furious rejection of the Charter when first laid before him, and his subsequent silent sulking signature—so soon to be repudiated—are graphically presented in scenes of vivid and arresting vitality. It was now the turn of His Holiness to wax wrathful. He had not been consulted about the terms of the Charter. He saw the struggle through the eyes of Rome, rather than of England. Stephen was an Anglo-Saxon, living in a country dominated by law. He had no wish to see the King robbed of his authority, provided that he ruled his people with justice. For all his intellectual eminence, Innocent suffered at times from a species of spiritual astigmatism. The plausible Pandulf was sent once more to England to interview the Archbishop, demanding that the Charter be annulled, and the Barons chiefly responsible for it excommunicated. Stephan refused obedience, was suspended from his office by Pandulf, and retired to Rome. It was not long before King John's providential removal from all opportunity for further mischief enabled the Archbishop to return, determined to set England free.

What was that liberty for which Archbishop Stephan Langton so valiantly strove? There is, for instance, the liberty of human personality. Each one of us has an individuality which demands opportunity to express itself. The claim to individual rights is a principle to be treated with respect, as John learned to his cost, for it embraces an explosive force which will wreck any political structure which ignores it. But it is not entitled to reverence, for it is basically selfish.

There is also the liberty of divine sonship. A man who regards himself as a child of God can never allow any earthly ruler to claim his ultimate allegiance. His first duty is to God. It was that higher liberty of which Stephan was the unswerving champion. It is basically unselfish.

In a delightful Epilogue we hear old William the bellringer and his friends recalling the glories of the pageantry they had witnessed in Canterbury Cathedral when Becket's body, which had lain in the Crypt for fifty years, was translated to the Shrine erected in his honour behind the High Altar. Archbishop Langton was one of the bearers of the golden chest which held his murdered predecessor's bones. We who are privileged to witness many an act of splendid ceremonial in that glorious church can picture as in a vision that scene of long ago.

The Charter had been signed, a foundation for freedom upon which future generations were to build. Stephan stands out among those who down the centuries have successfully contested the

claims of ordinary men for liberty and justice. We today can echo the words of William Pembroke to Eustace de Vesci—

“We must act for something more
Than . . . ourselves.
Where lie our loyalties?
They can outlive us as our souls
Outlive our bodies.”

As we turn back the pages of Canterbury's historic past, the record wherein part of the story of our hard-won freedom can be read, its early dawn pictured in the play now ended, we can cry with the great Archbishop—

“There is a tree growing in England now
No axe can ever dint.
It will always fruit and men
Will always eat of its fruit—
What more is there to say?”

HORACE SPENCE.

DEATHS OF FRIENDS

We record with reverence and honour the deaths of the following Friends.

ADAMS, Mrs. E. J.
ADAMS, Miss P. E. O.
ARDLEY, W. G.
BEER, Miss E. M.
BROWNING, Mrs. A.
BIGGLESTON, Mrs. H.
BINSTEAD, Rt. Revd. N. S.
BUNCE, Miss F.
COOPER, F. J. Burton
CAMPLING, Miss N., M.A.
CARTER, Miss A.
CARTER, Revd. Canon C.
COATES, Miss C.
COLE, Miss B.
CRAWFORD, Mrs. F. E.
CROSSE, Miss M. M.
CUTTS, Miss K.
DAVIES, A. Tudor-
DEXTER, Mrs. G. M.
DOUTON, Cdr. A. R. C., R.D., R.N.R.
EGGAR, Miss K.
FINN, Miss I.
FOREMAN, Miss L. V.
FOX, Miss E.
GOLDSMITH, J. T.
GRAHAM, Miss N.
GRAY, T. O.
HEPBURN, Major W. Clay, D.S.O.
HEWETT, Revd. W. A.
HILTON, Mrs. L. M.

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KING, Mrs. A. M.
LACEY, Miss D.
LAPAGE, Miss K. H.
LINK, Miss A. C. E.
LITCHFIELD, L. S.
MATTHEWS, Revd. Canon C. H. S.
MELHUISH, Miss P.
NEAME, Miss D.
NICOLSON, The Hon. Lady, C.H.
NISBET, Miss A.
NORTON, The Lord
RIDDEL, Mrs. D. M.
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SANDES, T. Fleming-, V.C.
SARGENT, Lady, R.R.C.
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SWINGLER, Mrs. M. H.
TAIT, Mrs. I. M.
TICEHURST, Miss C.
TOBIAS, Revd. M.
VANSANT, Mrs. S. S.
WEEKES, Miss K.
WEST, Miss D., O.B.E.
WOODS, M. G.
WRIGHT, W. J.
YATES, H. R.

RECORD OF NEW MEMBERS

1st March—31st August, 1962

Names of 143 new members in order of enrolment within the various categories.

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Miss H. F. Allen	Canterbury	Miss M. J. Coleman	London, S.E.
Mrs. N. Kent	Deal	Mrs. Getliffe	Faversham
Miss M. C. Nixey	Hastings	The Revd. C. F. Pollard	Maidstone
Miss A. Ward	Saltwood	Mrs. N. S. Wallbank	Canterbury
Miss A. M. Davidson	Hythe	Miss I. V. Young	Canterbury
Miss H. M. Halstead	Broadstairs	Miss M. T. Rhys	Canterbury
Miss F. M. Cundell	Folkestone	Mrs. J. Watson	Canterbury
Mrs. G. F. Robertson	Chilham	Mrs. C. M. Warner	Canterbury
Miss F. E. V. Clark	Walmer	Miss G. Swinford	Canterbury
Mrs. D. Fleming-Sandes	Newton	Mrs. H. Schroder	London
	Abbot	Miss B. P. A. Puxty	Canterbury
Miss M. Dean	Tankerton	Mrs. A. L. Shanahan	Ramsgate
Mrs. D. M. Birkbeck	Sandgate	Miss J. E. Bullock	Farnham
Miss L. Redman	Margate	Mr. and Mrs. G. E.	Sutton-
Miss S. R. Rodwell	Canterbury	Duke	Coldfield
D. B. Thompson	Elham,	Miss D. Stead	Canterbury
	C'bury	The Revd. and Mrs. T.	
Miss V. M. Reynolds	Canterbury	E. Prichard	Broadstairs
A. N. Russell	Tonbridge	Mrs. E. C. Caudwell	Canterbury
The Lord Amulree	Cranbrook	Miss N. F. Osborne	Folkestone
Miss K. A. Sampson	Tonbridge	Mr. and Mrs. Leslie	
R. G. Allen	Canterbury	Hartridge	Sandgate
G. W. Cawley	Whitstable	Miss V. G. McCleesh	Ramsgate
Sir Thomas Rapp	Folkestone	Miss B. M. Alchin	Canterbury
Mrs. B. D. Keenan	Birchington	A. W. J. Manning	Ramsgate
Mrs. D. M. Waters	Potters Bar	E. D. Palmer	Canterbury
A. G. Froud	Margate	A. Caldicott	Bedford
Miss E. Headbridge	Herne Bay	Miss A. E. Groom	Woodchurch
Mrs. E. E. L. Sotiris	Canterbury	Dr. E. L. Kendall	Canterbury
Mrs. H. C. Flight	Herne Bay	The Earl of Guilford	Dover
Miss C. Betts	Worthing	Miss B. A. C. Knight	Walmer
J. A. Benis	London, N.W.	Miss J. I. H. Aspden	Egerton
Miss I. R. Langton	Cranbrook	Miss J. I. M. Aspden	Egerton
Miss A. C. Mayo		Miss O. Goodwin	Bexhill
Thomas	Sutton	Mrs. D. W. Pettman	Margate
Miss P. Brown	Canterbury	The Revd. F. J.	
Col. and Mrs. L. H. M.		Cartman	Canterbury
Westropp	Chilham	Miss D. M. Beaumont	Margate
Mrs. D. G. Scurrall	Margate	Miss M. A. Michell	Eastbourne
Mrs. M. Marcon	Tenterden	Mrs. E. Smith	Petts Wood
Mrs. E. G. Smith	Broadstairs	Miss A. Starbuck	Canterbury
Mr. and Mrs. H. N.		Miss W. M. Shuttleworth	Newmarket
Favatt	Herne Bay	J. A. Jones	Chiswick
Miss MacGregor-		Dr. F. M. Mallinson	Tunstall
Arbuckle	Edinburgh	Miss P. L. M. Bratby	Ashford
Miss E. Browning	Whitstable	Miss J. N. Shaxby	Oxford
Miss A. M. Potts	Dunkirk,	Miss D. H. Bellars	Hythe
	Kent	G. C. Walter	Dover
Mrs. H. Goldsmith	Canterbury		

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Winnipeg 13, Manitoba
A. F. Penny, 42 Abigail Avenue,
Brantford, Ontario Diocese of Huron

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Mr. and Mrs. P. Chaplin Manotick, Ontario
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H. W. Shaw, 2 Gubb Street,
Uitenhage Cape Province and South
The Revd. H. R. Horsley, St. Peter's
Rectory, P.O. Box 71, Sabie East Transvaal
Stanley Gray, Parish Church of St.
John the Evangelist, C/R Long
and Waterkant Streets, Cape Town Cape Town

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Miss E. Walker Uitenhage
Mrs. G. N. Baker Uitenhage
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 Saints (Corp.)
 Miss J. S. Ripley
 Mrs. E. A. Heugh
 Mrs. and Mr. O. Turner

Cape Town
 Cape Town
 George Cape
 Durban
 Salisbury, S. Rhodesia
 Nnewi, Nigeria
 Uitenhage
 Uitenhage
 Uitenhage
 Uitenhage
 Swartkops, Cape

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 Uitenhage
 Uitenhage
 Uitenhage

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 226 Melbourne Street, N. Adelaide Australia

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Mrs. Hollis Bush, 3742 East Fairway Drive, Birmingham 9	Alabama

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J. Ferguson	Wellesley Hill, Massachusetts
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S. Cole	New York

LIST OF PUBLICATIONS

(The prices quoted do NOT include postage)

	s.	d.
Annual Reports, 1928 to 1962	Chronicles, 1-57.	"Chough", 1-4
Canterbury Papers (Fully Illustrated):—		
No. 1.	"The Water Tower", W. D. Caroe, F.S.A., M.A.	2 0
No. 2.	"Chapel of St. Michael and All Angels, the Buffs, and the Ship's Bell of H.M.S. <i>Canterbury</i> " (revised, 1960)	1 6
No. 3.	"Of the Burning and Repair of the Church of Canterbury in the year 1174; from the Latin of Gervase, a monk". Edited Charles Cotton, F.R.C.P.E., M.R.C.S. (Eng)	2 0
No. 4.	"The Roof Bosses of the Cathedral Church of Christ, Canterbury, C. J. P. Cave (Reprinted, 1961)	2 6
No. 5.	"Sir Thomas More", Claude Jenkins, D.D., F.S.A.	2 0
No. 6.	"The Paintings of Canterbury Cathedral", E. W. Tristram, D.Litt. (Reprinted, 1960)	2 6
No. 7.	"Life and Times of Cranmer", Claude Jenkins, D.D.	2 0
No. 8.	"The Times of Edward the Black Prince"	2 6
No. 9.	"Canterbury Cathedral Library", Dr. Norman Sykes	2 0
No. 10.	"The Canterbury Adventure", a history of the "Friends" Laurence Irving, O.B.E.	2 6
The Romance of Canterbury Cathedral , by the late Miss Margaret Babington, O.B.E. (de luxe 8/6) paper-cover		
		5 6
The Heraldry of Canterbury Cathedral , Vol. 1 The Great Cloister Commander A. W. B. Messenger, R.N.		
		18 0
Thomas Becket , Dorothy Mills, M.A. Illustrated, partly in colour		
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Stephan Langton , Dorothy Mills, M.A. Illustrated		
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The Heraldry in Canterbury Cathedral , C. R. Humphrey-Smith, F.H.S. A short illustrated guide		
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Photo Cards, 4d. each, 12 for 3/6. Real Photo Cards 5d. each.

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A large selection of new interior and exterior views of the Cathedral, as well as several of the mediaeval glass	each	6
Modern Glass by E. Bossanyi, 2 large 9d. each, 2 small 6d. each, the set		2 6

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One of five prayers on each card with an illustration of St. Nicholas Chapel 3d. each, 3/- for 12 post free.

CHRISTMAS, EASTER, GREETING CARDS, AND CALENDARS

Samples sent on request; please see notes and order form enclosed.

CATHEDRAL LETTER SEALS

Sheet of 120 containing 2 designs for 3/-, 40 for 1/-, 20 for 6d.

BOOKMARKS

Handpainted bookmarks, reproducing the stained glass images of St. Thomas, St. Anselm, St. Gregory, St. Martin and St. Catherine are available at 4/- each.

CALENDARS

The calendars are printed with a year at a view on one half and the picture on the lower half. There is a choice of three beautifully coloured prints, the Cathedral during the autumn from the south-east, the Nave Steps, and the Nativity window from the S.E. Transept which may also be purchased as a Christmas card. The two former pictures are from the originals by Mrs. Dorothy Mowll, who has kindly given us permission to use these reproductions.

The calendars with envelopes cost 2/- each.

FRIENDS NOTELETS

The Nativity Roundel, the Agnus Dei, and the Chough in Heraldry are the illustrations on the new notelets suitable for short letters or as greetings cards. Printed black on a fine quality notepaper, 3d. each with envelopes or 3/- a dozen (postage 6d.). Assorted sets supplied.

COLOUR TRANSPARENCIES

(35 mm. or 2" × 2")

A large selection of coloured transparencies of the exterior and interior of the Cathedral will shortly be available. A detailed catalogue may be obtained on application to the Steward of the Friends.

A HERALDRY PAINTING BOOK FOR CHILDREN

COATS OF ARMS OF THE ARCHBISHOPS OF CANTERBURY

Instructions for painting the outlines and one full colour page

Price 2s. 6d. (3s. post free)

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There is a choice of about 20 cards, mostly in colour, and ranging in price from 3d. to 1/3 with reductions for quantities. Details are given on the accompanying order form.

The Nativity Card

Our new card this season depicts the nativity panels in the south window of the South-West Transept. Designed by Christopher Whall, and a fine example of early XXth century glass, its rich tones have been well reproduced through a special printing process, along with an additional run of colour on a card of excellent quality. The result is a picture worthy of framing.

Cathedral Views

There are four cards in colour, and three in black and white photography. The latter have one picture in front and one at the back of the card enabling two views to be shown.

How You Can Help Our Funds

The scheme under which sample sets were sent to members last year, with a request for their help in making our cards better known among their friends, was most successful.

We are repeating the offer this season and shall be most grateful for your help.

If you would like a sample set, please complete and post the form below.

To the Steward, Friends of Canterbury Cathedral,
3 The Precincts, Canterbury

I am a Friend. Please send a sample set of
Christmas cards when available to me:—
(Block Capitals Please)

Mr., Mrs., Miss.....

Required by.....

This form can be sent in an envelope (tucked in flap) for 2½d.

HOW TO ENROL AS A FRIEND OF CANTERBURY CATHEDRAL

On the next page is an Enrolment form which may be completed and sent with the first subscription, to the Steward, or, if preferred, the Banker's Order Form.

ANNUAL SUBSCRIPTION RATES OF MEMBERSHIP

Minimum Subscription	£1	}
Life Membership ...	£25	
Minimum Corporate Subscription ...	£1	

All members receive copies of the Annual Report and Chronicle.

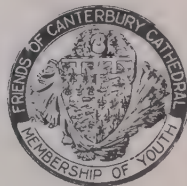
Schools, Societies and other bodies may join as Corporate Friends. Their representative receives the literature for circulation and may wear the badge.

Youth Membership ... 2/-
(life) £1/1/0

Persons under 21 may join for 2/- per annum, or for £1/1/0 may enrol from the earliest age until 21. Youth members may wear the Youth badge; they receive *Chough*.



BADGES OF MEMBERSHIP



Badges, both Adult and Youth, are 3/- each, post free 3/3. The size of the circle forming the Badge is $1\frac{1}{2}$ inches.

The Adult Badge of the Friends is in bronze. Around the outer rim are the words "Friends of Canterbury Cathedral"; at the bottom of the rim the motto *Ministrando*—by service. In the centre of the circle is a Cornish chough, bequé or "beaked", these birds having formed the arms of Archbishop Becket. Above are letters i x to denote the connection of the Friends with the Cathedral Church of Christ, and with the Dean and Chapter. On each side of the chough is an upright ostrich feather, showing the connection of the Cathedral with Edward the Black Prince. Each feather is through its proper scroll; on these the numerals 1927 record the year in which the Society, known as "Friends of Canterbury Cathedral", was formed.

The Membership of Youth Badge is in coloured enamels, containing the Arms of the Black Prince from the vaulting of his chantry in the crypt.

Please complete and send to—

THE FRIENDS OF CANTERBURY CATHEDRAL,
3 The Precincts, Canterbury.

FORM OF APPLICATION FOR MEMBERSHIP

I wish to join the FRIENDS OF CANTERBURY CATHEDRAL, and am willing to pay an annual subscription of £.....

I enclose

Cash or P.O.	}	£	:	s.	d.
Banker's Order					
Cheque					

Cheques and Postal Orders should be made payable to FRIENDS OF CANTERBURY CATHEDRAL, and crossed *Lloyds Bank, Canterbury.*

Name (BLOCK CAPITALS).....
Mr., Mrs., Miss or Title

Address (BLOCK CAPITALS) for communications

.....
Date..... Signature.....

Minimum Subscription £1 (Individual or Corporate).

Life Membership £25.

Youth Membership 2/- p.a. Life Youth Members (to 21 yrs.) £1/1/0.

If payment is made through a Bank this form should be returned with the above to the FRIENDS OF CANTERBURY CATHEDRAL.

BANKER'S ORDER

To Messrs.

.....
(Name and address of your Bank to be inserted above, to which Bank the form will be forwarded by the office of the FRIENDS.)

Please pay to the Account of the FRIENDS OF CANTERBURY CATHEDRAL with *Lloyds Bank, Canterbury*, the sum of £ : s. d. now and every year on the same day until further notice.

Signed

Address

.....
Date.....

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(LORD WARDEN OF THE CINQUE PORTS)
FIELD-MARSHAL VISCOUNT MONTGOMERY OF ALAMEIN,
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Hon. Solicitor: J. G. Pembroke, Esq.

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CANTERBURY CATHEDRAL SERVICES AND SPECIAL EVENTS

- Friday, 28th September, 3 p.m., The Archbishop's School Annual Service.
- Sunday, 30th September, 3 p.m., Evensong: Toc H Service of Thanksgiving and Rededication (40th Anniversary of Foundation in Canterbury). *Preacher:* The Revd. Dr. P. B. Clayton.
- Saturdays, 13th and 20th October, at 6.30 p.m., Royal School of Church Music Choirs' Festival.
- Sunday, 21st October, 3 p.m., Evensong: St. Luke's-tide Service for Doctors and Nurses.
- Friday, 2nd November, 11 a.m., Sung Eucharist at which Greater Chapter will be present.
- Saturday, 17th November, 10.30 a.m., Diocesan Conference Service.
- Sunday, 25th November, 3 p.m., Evensong attended by Canterbury and District Trades Council.
- Saturday, 1st December, 2.15-4 p.m., Sunday School Teachers' Quiet Afternoon.
- Saturday, 15th December, 11.30 a.m., Confirmation by the Bishop of Maidstone.

ORGAN RECITALS after Evensong at approx. 4 p.m.

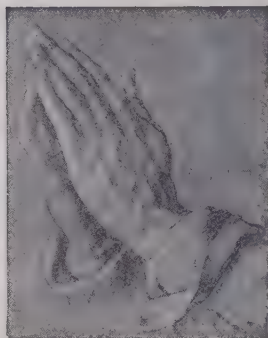
- Saturday, 27th October by Allan Wicks.
- Saturday, 3rd November by Walter Emery.
- Saturday, 10th November by Robert Munns.
- Saturday, 17th November by Simon Preston.
- Saturday, 24th November by Gwilym Isaac.

CHRISTMAS, 1962

- Monday, 24th December, 5.30 p.m., Evensong and Blessing of the Crib.
- Tuesday, 25th December, **Christmas Day**
7 a.m. and 8 a.m., Holy Communion.
10.30 a.m., Matins (*Preacher:* The Lord Archbishop).
11.45 a.m., Sung Eucharist.
3.30 p.m., Evensong.
- Saturday, 29th December (*Martyrdom of St. Thomas of Canterbury*).
10.15 a.m., Sung Eucharist.
3.15 p.m., Evensong and Procession to the Martyrdom.
- Sunday, 30th December
6.30 p.m., Festival of Nine Lessons and Carols.
- Saturday, 5th January
5 p.m., United Family Carol Service for the Deanery of Canterbury.

CHRISTIAN FAMILY YEAR

**Cradle
Nursery
and
Breakfast Prayers**



**Prayers for
Husbands
and
Wives**

Prayer Cards

The cards have been devised by our Vice-Chairman, the Ven. Gordon Strutt. Directness and simplicity are the main appeal of these valuable short forms of service so admirably worded for use by members of the family.

The set of 4 cards cost 1/3. The following rates are offered for larger purchases:—

10 sets 11s. 0d.

20 sets £1 1s. 0d.

50 sets £2 11s. 6d.

All prices include postage. The cards may be obtained from the Steward, Friends of Canterbury Cathedral, 3 The Precincts, Canterbury.



[Photo by W. L. Entwistle]

Outside the south walls, and below the east window of St. Michael's Chapel lies part of the tomb of Archbishop Stephen Langton



**The Tomb of Stephen Langton
Archbishop of Canterbury, 1207-1228**

Archbishop Langton is buried beneath the altar in St. Michael's Chapel. His tomb was moved about 1437 to accommodate the splendid marble memorial to Lady Margaret Holland, and her two husbands - the Earl of Somerset and the Duke of Clarence. A part of the Archbishop's tomb is therefore seen within the Chapel, while the remainder is without the cathedral walls.

GIBBS AND SONS LTD.
ORANGE STREET
CANTERBURY

CANTERBURY CATHEDRAL CHRONICLE



NUMBER 58

OCTOBER, 1963

PRICE 2/6

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OF
CANTERBURY CATHEDRAL
3 THE PRECINCTS
CANTERBURY

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Steward:
MRS. DAGMAR HAYES, A.T.D., D.A. (Manc.).
NO. 3 THE PRECINCTS, CANTERBURY.

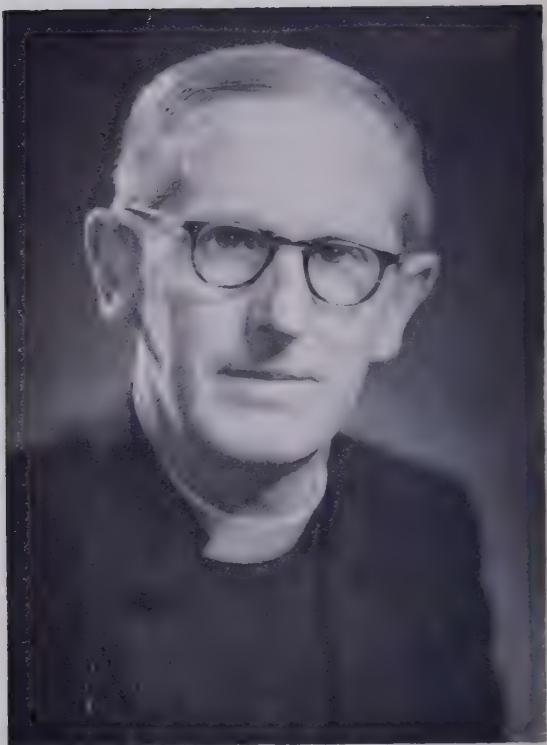
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The Very Revd. Ian Hugh White-Thomson
Our New Dean and Chairman

WELCOME TO OUR NEW CHAIRMAN OF COUNCIL

Dean Ian Hugh White-Thomson, a stranger to few and already a friend to most, takes up his office at a most exciting time in the history of the Cathedral and comes here with the prayers and good wishes of every Friend of Canterbury Cathedral. He will understand the pride with which the Friends view the record of their aid to the maintenance and repair of the Cathedral fabric and may be assured that the Friends will continue to give such aid to the best of their ability. Since his marriage in Folkestone, the Dean has lived and worked in Newcastle as Archdeacon of Northumberland. His experience in parishes in this Diocese and as Archbishop's Chaplain will stand him in good stead in his new task, as well as providing him with a great number of old friends. We welcome him and his wife and three children, Stephen, Lucy and Morwenna.

GORDON STRUTT,

Archdeacon of Maidstone,

Vice-Chairman of the Council.

THE DEAN'S SERMON AT THE INSTALLATION SERVICE

Saturday, 28th September, 1963

"Lord, I have loved the habitation of thine house and the place where thine honour dwelleth."—Psalm xxvi, 8

It cannot fail to be a moving experience for me to be installed as Dean in this great Cathedral and to see before me a panorama, as it were, of people for whom and with whom I have worked and ministered since my ordination here in 1929; as curate at Ashford, Rector of St. Martin's and St. Paul's, Canterbury, Chaplain at Lambeth and Canterbury, Vicar of Folkestone and Archdeacon of Northumberland, that most lovely and unspoilt county with its strong Church life and warm-hearted people.

And to be installed upon such a day, the Eve of St. Michael and All Angels, when our hearts are lifted up from earth to heaven, and we are allowed to share with angels and archangels in the worship of heaven: in the worship of the superabundant love and worth of God Himself "gazing on which" as the author of the *Cloud of Unknowing* writes, "all nature trembles, all scholars are fools, all saints and angels blind".

I believe that our cathedrals have an immensely important part to play in the life of the Nation and of the Church. From the architectural point of view alone they represent a most priceless heritage of the Church and of the Nation—but far more than this as living centres of worship and witness. And this Cathedral of ours has special responsibilities as the Mother Church of the Anglican Communion—the spiritual home in England of every Anglican throughout the world. I hope that it may become increasingly a house of Prayer for all Christian people, a place where prayer may be offered corporately and individually on a vast scale, a place where daily worship may be offered to God with dignified ceremonial and the highest quality of music, a source of inspiration to all who attend its services; a place where the Christian faith is taught and the Gospel preached in language which is meaningful to all who are earnestly seeking to know and to love God, as well as to those who are unestablished in the Christian faith, the honest doubter, the intellectually perplexed.

Narrowing our vision a little, I hope that this Cathedral may continue to be the Mother Church of the Diocese, the natural meeting place of all major diocesan events. I hope that clergy and laity alike may feel that they are wanted—that we at the Cathedral need the help they can give, and that in return they will accept the help we can give—that we may learn from one another through being in close touch with one another—the parishes with their Mother Church.

I hope that there will continue to be the closest touch between the Cathedral and the City as illustrated by the presence of the Mayor and Corporation at this Service today: that the City may know that her concerns are our concerns and that we want them to feel at home with us.

I need say nothing about our concern for the Arts, for this vital link has been established for many years through the tireless work of the Friends of the Cathedral.

There is the vital matter of how to deal with the crowds who visit the Cathedral, especially during the summer months. This is something which many of you know far more about than I do, and I know what a great work is being done by honorary chaplains, vergers and others to cope with a situation which is likely to increase rather than diminish in this age of transport mobility. I, like you, want people to come, and we cannot afford to be too critical of their motives. I should like to be able to exercise, as many of you do, some kind of personal ministry to some at least of those who come. I should like to feel that for many a visit to Canterbury Cathedral is more than just something to be done when one is on holiday in the South-East; more than an architectural or historic experience: but that it should be a spiritual experience as well. That those who come should find not only visible beauty, but peace of mind and soul as well: that they should find God, the peace of God and the forgiveness of God should their consciences be troubled. How far this is practicable I do not know; but I believe it is an ideal worth aiming at, for to us has been given the ministry of reconciliation—"All this is from God who through Christ reconciled us to himself and gave us the ministry of reconciliation", as St. Paul wrote in his second letter to the Corinthians.

These then are a few of the thoughts which I wanted to pass on to you at this service. Far more could be said, if time allowed—but I would conclude by bringing your thoughts and mine back to the Service in which we are taking part. It is more than a convenient and seemly background for the installation of a new Dean. It is an act of worship offered to Almighty God with special remembrance of the angelic creation which serves God in heaven with ceaseless adoration. The end of man is the vision of God. May the vision of God in all His beauty and majesty and love become increasingly real to us all in the years which lie ahead.

EDITORIAL

We are grateful to our new Dean and Chairman to be able to publish the sermon he preached at his installation service. Its inspiring message comes clearly to us as a symbol of hope and direction for the future. We, his Friends, flying the vivid pennant of his message, look forward to the inspiration and guidance of his Chairmanship, that will bind us in spirit, in a true, contemporary interpretation of the old word religion.

May I, as your new Steward, incorporate with this message my own humble greetings to Friends all over the world. I would like to thank those Friends who have received me already with such kindness into this great family, and I hope all those who make their pilgrimages to Canterbury will spare a moment from the beauties of the Cathedral to exchange greetings here and bind more closely the ties of friendship.

In this issue, Miss Mills has written a scholarly treatise on Lanfranc, and in this way has made yet another contribution to our store of information about the founders of history. The whole article has been included and Friends will find it a valuable reference on this eleventh century Archbishop.

We also publish a translation of the address given by Pasteur A. J. Garnier in the Huguenot Chapel on Sunday, 15th September. He gives an account of the history of the French Refugee Church which still holds services every Sunday in the Black Prince's Chapel; but this is much more than an historical record, it reveals to us the strength and value of an international link, bonded in prayer, which has withstood the forces of war, politics, and the lesser but enduring evils of national intolerance and jealousies throughout three centuries.

We are sad to record the passing of Mr. Samuel Caldwell, who devoted his long life service to the Cathedral. We owe him a great debt of gratitude for the safe preservation in war and peace of the stained glass, which is one of the glories of her historic past.

Our cover picture, of the Flight into Egypt, is one of three 13th century roundels in the south quire aisle. It is also the Friends' Christmas card for this year, and had been prepared by Mrs. Thoseby for this purpose. It was one of her last achievements of this kind before she died.

NEW STEWARD FOR THE FRIENDS

A successor to the late Mrs. Joan Thoseby has been appointed as Steward of the Friends. She is Mrs. Dagmar Hayes, widow of Mr. Stanley Hayes who was, until his death in April of this year, Principal of the Medway College of Art in Rochester. Brought up on exciting stories told by widely travelled forebears, she has herself added her own store of experience by interests in people, events and more particularly Art. Her father's family were brought up in Imperial Russia from which they escaped during the Revolution. Civil engineers on her mother's side planned and built the Haifa-Damascus Railway, the first railway in Palestine, still operating in 1963 to my certain knowledge.

She has a great love for ballet, but when a career in that field was not possible, she turned to painting and studied in Liverpool and Manchester. She assisted her husband in his work both in Blackpool and in Rochester, but in her own right is much sought after as a lecturer in the History of Art. Her interest in, and knowledge of, stained glass and architecture as well as her cultural sensitivity will enable her to make a valuable and unique contribution to the already honourable office of Steward of the Friends of Canterbury Cathedral.

GORDON STRUTT,

Archdeacon of Maidstone,

Vice-Chairman of the Council.

THANKS

We must not let the opportunity pass of recording our very grateful thanks, and congratulations, to Miss Balch and Miss Wood, who carried on the organisation of the Office and its publications during the interval between Mrs. Thoseby's death and the appointment of Mrs. Dagmar Hayes. They rose to the occasion magnificently and have been able to hand over the reins of affairs knowing them to be in very good order—hence our congratulations as well as our thanks.

G.S.

**ADDRESS GIVEN BY PASTEUR A. J. GARNIER IN THE
HUGUENOT CHAPEL, CANTERBURY**

(Translation from the French)

Sunday, 15th September, 1963

Today, instead of offering you a meditation on a text taken from the Bible, I ask permission to meditate with you on a text taken from history—from the history of the French Church in the Crypt of Canterbury Cathedral—its past, its present and its future. Thus we will have a meditation which demands of us the knowledge of what this church has been, what it is, and also the faith and hope of what it could well be in the future. I do not need to tell you that we have only time to pause over essential points.

What then is the past of the Huguenot Chapel? You know the general trend. It was founded about the year 1574, and is perhaps the oldest of Refugee Churches in England; with these other churches it has passed through times of varying vicissitudes, because of circumstances. With the coming to power of Mary Tudor, the foreigners who had found in England a place of refuge from persecution, became once more persecuted for religious reasons. But under Elizabeth, refugee churches in England were able to stage a revival. The French Church in Canterbury became a centre of great religious and civil activity: whilst after the revocation of the Edict of Nantes (1685) when crowds of French protestants came and set themselves up in England, the Church in Canterbury (which then occupied the entire Crypt, and not only the Black Prince's Chapel where we are assembled today) came to have more than 3,000 communicants.

But let us not waste time over wanderings caused by political circumstances of the past. What I would like to stress is what a Huguenot Church then was. It was an independent Church, governed by its own Consistory whose members were periodically elected. It was what we would call today a Free Church. It is true that it maintained regular relations with the other refugee churches in England, particularly the churches in London, Norwich, Southampton, Sandwich and Rye: it is also true that they occasionally sent delegates to the Synods of Protestant Churches in France and in the Low Countries: but, despite these contacts, the Church retained its independence. In the Minutes of meetings where the representatives of the various churches met to communicate with each other over and over again the same expressions turn up: "Insofar as it can be done", "as far as will be possible", "as much as can be done", which means that the Church itself always reserved the right to follow the directives adopted in those meetings between representatives, or not, and when representatives were sent to the Provincial Synod of the Walloon churches in Middelburge in 1581, we read: It has been decided that we will send a minister and an Elder to the Low-Countries' Synod in Middelbourg as a witness of



[Photo by Ben May

**Accompanied on either side by her son and daughter, our new Steward
by the south-west porch**



The Black Prince's Chantry, where the Huguenot Services are held

the unity that the French refugee churches in England wish to have with their brothers who will be together at the said Synod, and not to subject themselves to anything that might be decided amongst them." And then, the Huguenot Church was a real parish, whose members belonged to no other church. The Church was the effective centre in the lives of the refugees, not only in their religious lives, but also in the domaine of their moral conduct. A modern reader would be surprised—and sometimes amused—reading the Acts of the Consistory of the Church in the Crypt. The consistory which would meet in general once or twice a week and examine a mass of personal questions with which no ecclesiastical authority would concern itself today. The question of temperance was one of their most controversial problems. Often, one or other member of the Church was summoned to appear before the Consistory to reply to a charge of intemperance, or to receive an indictment. The Elders were charged to watch over the conduct of the young, to warn them, and, in the case of misconduct, to present a report to the consistory which sometimes inflicted a public indictment on the guilty party. There were, of course, poor people amongst the refugees and the Church looked after them solicitously. The Cathedral Library possesses, for instance, an interesting volume which speaks of the finances administered by the Church Deacons, between January, 1631 and May, 1641. Here are some details from the first month. Receipts are said to be £20 5s. 7½d., whereas expenditure shows the sum of £29 18s. 2d., including a regular subsidy paid to 27 people of whom 11 were widows, another subsidy to orphans, and a temporary subsidy to 11 people—those in miserv. invalids, unemployed and so on. What struck me most on reading this list was that the Consistory only spent 3s. 4d. throughout this month on "Sundries". But that is enough about the Church and its administration in past times.

What will we say about today?—first that the Church has kept its dependence of all exterior authority. Today, as then, the Church in the Crypt is organically connected with no other church. The Consistory is still, as it was then, the only authority of the Church. But its function has changed through force of circumstance, whilst the position of the Church itself has undergone a radical change. One can no longer consider it a parish whose members belong to no other church. Yet this change was inevitable as the old parishioners, the refugees, are no longer there, and their descendants have become an integral part of the country which received their fathers with such generosity. Must we then say that there is no longer any room in Canterbury for the Church in the Crypt? That it constitutes but an anachronism? That it would be a good thing to dispense with it? I know there are some people who consider this opinion as the only reasonable one. I hastily say that that is not what I think.

After fourteen years of ministry here, I am more convinced than ever that the Church in the Crypt has a place of honour in the history of Christ's Church. Every Sunday, as I look at the long list of clergy who have served this Church, and as I contemplate these thick walls, I cannot help feeling a life-giving emotion. It is not the stones that give me this feeling: it is the thought of what they would say if they could speak, the thought of what they tell those who listen. They speak not of themselves, but of the prayers which have risen from here, of canticles, struggles, defeats, and victories which thousands of worshipping men have felt here, in this Cathedral; when they had been exiled from their countries. Then I see, in the Church in the Crypt, a monument of the grace of God. It must be by God's will that His gospel has been preached here for centuries, and despite difficulties and human weaknesses that it is difficult to realize. I feel I am invaded by the invisible presence of all these faithful souls, weak, strong, learned and ignorant, who found here a refuge far from their native countries, and who continued to hear in their mother tongue the message of a God who does not forget his people. But I see in this Huguenot Chapel something more than a monument to the Eternal's grace. I see also a symbol of what the Christian Church should be, of what it is in the world. I do not think I am wrong when I say that the proof of this symbol of the essential Unity of the Church of Jesus Christ is unique in Church History, and I would not for anything in the world like to see this symbol disappear because time has moved on. By according a place of refuge to brothers of another religion, the Church of England worked as a pioneer in this great ecumenical work, which we now pursue with renewed zeal. I should like to read you what Francis W. Cross, the historian of the Church in the Crypt, says on this subject:

"In the era of Elizabeth, notwithstanding the insistence on conformity throughout the nation, the Church of England extended the hand of fellowship to the Protestant Churches of the Continent to a degree which has never been reached in later times . . . and in the most notable instance of all, in the metropolitan city itself, the consecrated Crypt of the Mother Church of English Christendom was given them for their services of worship."

(History of the Walloon and Huguenot Churches of Canterbury, page 38.)

Such things cannot be forgotten.

As for the future of the Church in the Crypt, it is not for me to say much. Nobody would wish to see us return to the times when persecution would force Jesus Christ's disciples to look for a refuge outside their own homelands, but no-one can tell how far intolerance

will stretch. However, who knows if a new set of circumstances, here in Canterbury, will not be made apparent by God's providence, to give to the Church in the Crypt a new lease of life. Only the dead are no longer able to reply to the call of the new times.

I should like to end on a practical note which only expresses my personal opinion, and that is that I would be very pleased to see a return of those discussions, now long since abandoned, between the French-speaking churches here in England. There would be in this, I am sure, a source of encouragement and strength for all.

May God bless the Huguenot Chapel and may He make its witness ever faithful.

SPECIAL GIFTS AND LEGACIES

Bell Harry Tower.—We are greatly indebted to Messrs. Mills, Scaffolding Contractors, for their generous loan of all scaffolding for the reparation of Bell Harry. It is hoped that work will start on this in the autumn and donations towards the cost of labour for the erection of the vast scaffolding would be most welcome.

Cloister Bay Reparation.—Donations have been most gratefully received from Miss Esther Jackson and the Heraldry Society.

Nave Chairs and Kneelers.—Mrs. M. E. Forge has given one chair and kneeler, Mrs. H. Crabtree two chairs and kneelers in memory of Mrs. Thoseby and Miss Berridge, Mrs. E. H. Manton two chairs and kneelers, Miss K. M. D. Dunbar two kneelers, and Mrs. H. Bates two chairs.

Gifts towards Music have been received with much gratitude from Miss Myles and from Mrs. D. Kennedy, whose gift is in memory of Mrs. D. Yates.

We gratefully record that gifts toward the cost of flowers for the Cathedral have been received from Miss E. Bamber, Miss P. Whyman, and from Mrs. G. Weinberg in memory of Mrs. Thoseby.

"In Memoriam" Gifts.—Instead of floral tributes at the funeral of Mrs. W. M. Thoseby it was suggested that gifts should be made either to the Friends or to St. Edmund's School. The amount of £64 has been most gratefully received towards our funds in addition to the aforementioned gifts.

In memory of the late Mr. H. R. Tooley we gratefully record the amount of £41 12s. 6d. sent in lieu of flowers.

Chapel of Our Lady Undercroft.—It has been decided to furnish this Chapel with the same buff coloured kneelers as used in the Nave, and gifts towards their purchase will be greatly appreciated. These kneelers cost 10/6 each.

Legacies.—A. E. Wilmott, Esq., £200; F. J. Moir, Esq., £100.

MR. SAMUEL CALDWELL

Mr. Bernard Rackham has written this article which we publish with acknowledgements to the Editor of *The Times*:—

September 16th, 1963.

Mr. Samuel Caldwell, of Canterbury, whose death on August 29 in his 102nd year was announced in your issue of September 2, deserves to be remembered as one to whom a great debt is owed by all lovers of medieval stained glass. In two autobiographical articles in the *Annual Report* of the Friends of Canterbury Cathedral for 1951, 1952, he recorded how he went to work at the age of 16 in 1878 in the glass works under his father and George Austen, son of the architect and surveyor to the Dean and Chapter who rebuilt the north-west tower of the cathedral.

During the Second World War all the medieval windows, with a few unimportant exceptions, were taken out and put away in places of security under the personal supervision of Caldwell, who also directed the work of reinstatement after the passing of the danger; thanks to these precautions no ancient glass in the cathedral suffered damage from enemy action. These operations of rescue gave opportunity for making a full photographic record of the glass; in this Caldwell gave invaluable assistance, being able from his long intimate acquaintance with the windows to indicate the extent to which the glass-painting had been restored by his predecessors.

It should be mentioned that he helped the authorities to recover for the cathedral glass originally belonging to it which, probably in the eighteenth century, had passed into private hands; much of this (notably the east window of the Lady Chapel in the crypt) Caldwell was able to reinsert where it originally belonged. He was to the last a man of mental and physical alacrity; when already an octogenarian he often led me up the steep stairs of the Bell Harry Tower to high points of vantage from which details of the great windows could be seen at close quarters. He was a man entirely without self-importance in spite of his possession of a matchless knowledge of the technicalities of ancient English glass-painting which he was always willing to communicate to those interested in the study of it.

LANFRANC

ARCHBISHOP OF CANTERBURY

1070 - 1089

by DOROTHY MILLS, M.A.

In 1066 William, Duke of Normandy, became William I, King of England, and the period from 1066 to 1154 is known in English history as the Norman period. The dukes of Normandy were descended from Rollo, a Scandinavian, who in the tenth century invaded the north of France. He made a treaty with the Frankish king, became a Christian, and in return for the land on which he had settled agreed to do homage to the Frankish king as his overlord. Gradually the Norsemen adopted the language and many of the customs of the Frankish people among whom they had settled and became known as Normans, but though by 1066 they were looked upon in England as French, they had in them the blood of their Danish ancestors. It was the Duke of these Normans who became King of England in 1066.

William I found an England in which Saxons and Normans were hostile to each other and needed a strong hand to create a settled country, a country in which there was political unity and a strong monarchy that would be able to keep a fair balance between the powers of the King and the barons with due recognition of the position and authority of the Church.

Kipling described the England of 1066 and what the Norman Conquest meant in vivid words:

England's on the anvil! heavy are the blows!
(But the work will be a marvel when it's done)
Little bits of kingdoms cannot stand against their foes.
England's being hammered, hammered, hammered into one!
There shall be one people—it shall serve one Lord—
(Neither Priest nor Baron shall escape!)
It shall have one speech and law, soul and strength and sword.
England's being hammered, hammered, hammered into shape!

William I was one of those great administrators who know how to choose the right man for the right work. He found a church that was not well organized and that had become lax in many ways and he chose Lanfranc to be Archbishop of Canterbury.

I. EARLY LIFE

Lanfranc was born at Pavia in a year between 1000 and 1005; the exact date is not known. He was born into a troubled world. Political and private life was torn by intrigues and by lowered standards and decline in morals. He came of a good family. We do not know very much about his early life, except that as a young

man he studied law, probably at Bologna. He then returned to his native city where he taught law. His acute mind and reasoning ability soon brought him into prominence. A contemporary account of him says:

"The youthful orator when pleading a cause frequently triumphed over his veteran opponents, and by a torrent of eloquence won the prize from men long in the habit of eloquent speaking. At a ripe age his opinions were given with so much wisdom, that learned doctors, judges and prelates of the city readily adopted them."

Then, when a distinguished career seemed opening before him, a change came over Lanfranc. He decided to study theology. He left Italy and travelled—he was at Tours for a time, possibly in Paris—and ended by settling at Avranches in Normandy. Here he became widely known as a teacher and students came in large numbers to learn from him.

And, now, there came to him the moment when he had to make a great and momentous decision. In Normandy the Duke was showing by his policy that the people who would in the future be of importance were the soldier and the monk. To men like Lanfranc the Church offered a great career of usefulness, but there is no reason to think that secular ambition influenced his decision. For some time the religious life had been drawing him, and quietly one day with only one companion he left Avranches. He set out on a road through a forest and there he was attacked by robbers who took away his belongings and left him and his companion tied to a tree. The night came and Lanfranc tried to say the office of Lauds, but he found he could not say it and cried out: "Lord, I have spent so much time in gaining knowledge, and have worn away both body and mind in the study of secular letters, but up to the present I have not learned how to pray to Thee or how to say the office of Lauds. Deliver me from this trouble, and with Thy help I will amend my life, and will so arrange it that I may not only serve Thee, but know how to serve Thee."

In the morning some passing travellers freed Lanfranc and his companion from their bonds and directed them on the road to the monastery of Bec.

On arriving, Lanfranc approached the abbot saying: "God give you salvation."

The abbot, recognizing that he was an Italian, said: "God bless you, are you a Lombard?"

"I am," said Lanfranc.

"What do you want?" replied the monk.

"I want to become a monk," said Lanfranc.

He was then given the book of Rules to read, and when he had read them, he said that with the help of God he would willingly keep them. And so Lanfranc became a monk.

II. LANFRANC AT BEC.

It was probably about the year 1040-1042 and Lanfranc was some thirty-five years of age. He brought to the religious life great gifts—experience of the world, a trained legal mind, scholarship in the best secular learning, great powers of teaching.

Much might be said of the monastery of Bec at this time and of its saintly abbot, Herluin, of whom Lanfranc once said after attending a lecture given by him: "When I listen to him I don't know what to say, except that the Spirit breathes where it listeth." Bec was the place most beloved by Lanfranc then and in his later life. He spent a short period there of study and dedication and then, not long before 1045, he succeeded Herluin as abbot.

Under Lanfranc Bec became famous. The training given there in letters, canon law and the Scriptures was equal to anything the south could offer. Lanfranc encouraged progressive thought, but he never forgot the hospitable duties of a monastery. We are told that "Burgundians and Spaniards, strangers from far and near, will answer for it how kindly they have been welcomed. . . . The door of Bec is open to every traveller and to no one who asks in the name of charity is their bread denied."

In the years spent by Lanfranc at Bec he proved an able administrator, his contemporaries considered him a man full of wisdom and wise judgment both of men and events and a most skilled director of souls. But underlying everything was his profession as monk and he never swerved, no matter what duties came to him, from the strict practice of his daily religious duties. He was much loved by his pupils, and the clearness, keenness and strength of his mind meant much in giving to them the discipline they needed.

About 1063 Lanfranc was moved by Duke William from Bec and made abbot of Caen, the new religious house the Duke had founded. For the next seven years Lanfranc ruled at Caen where he would have liked to have been left to the studious life of the cloisters and to guiding the lives and studies of the young men who came there. But the outside world broke in upon his quiet. He was sent to conduct the Duke's business in various places, he travelled and was kept much occupied.

At the end of seven years at Caen, Lanfranc, about sixty-four or sixty-five years old, could look back upon a full life, a life that

had earned him the right to live quietly and studiously in the way he would have loved. He had been a distinguished lawyer, a renowned teacher, he had conducted two schools of learning, he had organized a new monastic foundation, he had been three times to Rome.

But in 1070 a new call came to Lanfranc. He was summoned to England by William I and ordered to accept his election as Archbishop of Canterbury. He was most unwilling to leave Caen, but the King overcame his reluctance and he accepted the new call to work and service that had come to him. When he went to Rome to receive the pallium (the special stole given by the pope to archbishops as a symbol of their office) the pope, we are told, rose at his approach, saying: "I have not risen because he is the Archbishop of Canterbury, but because I was at his school at Bec, and with others I then sat as a listener at his feet."

III. LANFRANC, ARCHBISHOP OF CANTERBURY

With the arrival of Lanfranc in Canterbury there opened a new chapter in the history of the English Church. He found a land in which churches and monasteries had been sacked and plundered by successive invaders, a land in which the monastic life was disorganized and the clergy slack.

Lanfranc was archbishop for nineteen years and during that time he had great influence in the affairs of both church and state. In a short space it is not possible to do much more than mention the things he did, but it must be remembered that his work was spread over a period of nineteen years. All his policy both in church and state was founded on two great principles: he aimed at an ordered outward organization, and he desired above all the deepening and reality of the spiritual life of England.

1. LANFRANC AND THE SUPREMACY OF CANTERBURY

Lanfranc was consecrated as archbishop on August 29th, 1070. Two years later he found himself involved in a controversy with the Archbishop of York over the question of the supremacy of Canterbury. Since the time of St. Augustine this had never been challenged, but the Archbishop of York now raised the question. It was finally settled in 1072 by the Accord of Winchester which gave the supremacy to Canterbury. The document was agreed to and signed by the King, the Queen, the Archbishops of Canterbury and York and other bishops. All the bishops wrote "subscripsi" after their names, except the Archbishop of York, who only signed reluctantly adding after his name "concedo". The original of this Accord is now in the Canterbury Cathedral Library.

2. LANFRANC AND WILLIAM I

In the archbishop William I had an able adviser who sympathized with him in his policy. The chronicler wrote of them

that William I "respected him as a father, venerated him as a teacher, loved him as a brother or a son, and confided to him the oversight of ecclesiastical affairs throughout Normandy".

3. LANFRANC, WILLIAM I AND THE POPE

William I was determined to be King of England in fact as well as in name and to recognize no one as his superior. When Pope Gregory VII demanded that William pay him homage, the King of England refused. He was willing, he said, to send Peter's pence to Rome, but "to do homage, I refuse, because I never promised to do it, nor do I find that any of my predecessors have ever done it".

William I and Lanfranc then asserted certain principles concerning the jurisdiction of the pope in England. No pope was to be recognized without the consent of the King; no bull (a papal decree) was to be issued in England without the King's consent; and no royal minister was to be excommunicated until the King had been consulted.

This controversy was not marked by any bitterness. Gregory VII was a statesman, and he realized that England under strong Norman kings was more likely to become a real part of Western Christendom than when she had been under Anglo-Saxon rule. During the century preceding the Norman Conquest the foreign relations of England had been chiefly with the turbulent Scandinavians, now she was brought into closer relations with the organization and discipline of Rome. The motive that swayed William I was probably the determination to be King and have no rival; the result was twofold. On the one hand, his policy was one that brought England into closer relations with Rome, on the other, it was the first step in making the English Church more national in character and in giving it freedom and independence.

4. LANFRANC AND THE CHURCH IN ENGLAND

In the Church Lanfranc was confronted with a great many problems. There were quarrels over the precedence of bishops, the priority was given to London and Winchester. The position of the abbots and priors of the greater monasteries was made clear. They were the servants of the Church, but owing to the lands over which they ruled they were the servants of the King. Under Lanfranc it was made clear that their obligations to the King due to the lands they owned made them part of the feudal system. In the Anglo-Saxon days many of the clergy had been married and in future this was forbidden, though those who were married were allowed to keep their wives. Under Lanfranc the clergy were forbidden to take part in judicial sentences that condemned a man to death. Some of these decisions were to give trouble in later years, but

at the time they served to bring more order and discipline into the Church.

5. LANFRANC, THE BUILDER

By 1066 there had been a rebirth in Normandy in the artistic life. There were great builders, of whom Lanfranc was one, and abbeys and churches and cloisters were being built in a fashion hitherto little known. They were spacious and splendid, making settings worthy of great ceremonial and ritual.

Lanfranc found no such buildings in England. The Cathedral Church of Canterbury was in ruins, devastated by the fire of 1067. He found no such ceremonial and ritual as he had known. He found slackness and lack of discipline. He found a lack of real leaders. But he found a people rich in potential resources. He found traditions that had not wholly died. He found a soil that would respond to the growth of new ideas.

In Lanfranc, Canterbury had a great builder. Under him the abbey of Bec had been rebuilt and that of St. Stephen at Caen. Within seven years of his consecration the Cathedral Church of Christ had been completely rebuilt in the spacious, sturdy, dignified Norman way. The western Crypt, the Undercroft, was begun by Lanfranc, but as we know it today it was mainly the work of Ernulf, Prior from 1096-1107. There is no historical foundation for it, but one would like to think it possible that King William may have come to Canterbury to consult his trusted friend and counsellor and that they walked together in the Crypt.

In Canterbury Lanfranc is remembered not only as a builder in the Cathedral, but also as the founder of St. John's Hospital and the Leper Hospital and Church of St. Nicholas, Harbledown, institutions which still today provide homes for those who need them in their old age.

6. LANFRANC AND THE MONASTERIES

To Lanfranc the reform of the first importance was to result in the revival of standards of upright living and to bring about a true sense of religion in the nation. To do this he set himself to reform the monasteries. Always a monk at heart he believed in the power of the religious life to bring about a revival of the spiritual life of England. Monks were to lead a strictly ordered, disciplined and cloistered life; they were to study and to teach and guide the young. They were to set up standards and ideals; they were to show in an age of lawlessness that men needed to rule and govern themselves before they could rule and govern others. They were to impress on the world around them the idea of self-control and self-discipline. To bring this about he revived the Benedictine Rule.

At this time the Benedictine Rule was undergoing a gradual change. Less importance was being attached to the manual labour of work in the fields and more time was being allotted to study. Lanfranc was fully aware of this. He realized that the Rule should be flexible enough to permit of development, of change to meet changed conditions and that emphasis should be put on the things that matter and not only on things that are external. To meet this need he provided Canterbury with what are today known as Lanfranc's Monastic Constitutions.

These Constitutions follow the Rule of St. Benedict, but in many cases the Rule is amplified or added to. They fall into two parts: the ritual of the liturgical year and the rule for monastic daily life. The first part is full of minute details of ritual and it was this disciplined order of the liturgical worship of the monks that set an example and a standard in rough times. To the uneducated the pageantry of the changing ritual gave lessons in the Christian faith that might otherwise have gone unheeded.

In reading these Constitutions the personality of Lanfranc constantly breaks through and one is conscious of a kindness and consideration for the monks.

"On the Rogation Days," we read, "after Matins the brethren shall return to bed, and those who wish shall sleep longer than usual. For on these days no sleep is taken in the afternoon, and they are not roused in the morning by an alarm as on other days."

There are also details as to the courteous reception of visiting monks who are to be shown a hospitality that takes away the strangeness of being in a place they do not know.

Monks who are to be punished by scourging are to be treated with consideration. "While he is being scourged all the brethren should bow down with a kindly and brotherly compassion for him. No one should speak and no one look at him save for the seniors who may make intercession for him."

The novices were to be taught good manners as well as tidy habits.

Lanfranc also laid down rules for the reading of books: "On the first Sunday in Lent the librarian should have all the books save those that were given out for reading the previous year collected on a carpet in the chapter-house; last year's books should be carried in by those who have had them, and they are to be warned by the librarian in chapter the previous day of this. The passage from the Rule of St. Benedict concerning the observance of Lent shall be read, and when a sermon has been made on this, the librarian shall read out a list of the books which the brethren had the previous year. When each hears his name read out he

shall return the book which was given him to read and anyone who is conscious that he has not read in full the book he received shall confess his fault, prostrate, and ask for pardon. Then the aforesaid librarian shall give to each of the brethren another book to read, and when the books have been distributed in order he shall at that same chapter write a list of the books and those who have received them."

Lanfranc needed money for much that he did, and he caused twenty-five manors that had been seized by various landlords before his arrival in England to be returned to the See of Canterbury. This brought a considerable revenue and he spent it generously and wisely. His liberality was well known, and it is said that, when he gave, he liked to give in person, with the courteous kindness that personal giving brings. No one turned to him in vain; the sick and the aged and the poor; young travelling scholars and pilgrims; monasteries in difficult circumstances. Eadmer, the chronicler, says that no pauper cried to him and was refused, and that no pilgrim of any rank sought his help in vain.

When Lanfranc died every important abbey was ruled by a Norman; Norman architecture and ceremonial was becoming native to England; monasteries had increased in number and the number of monks. Only Dunstan before him had an influence on the monastic life of England to compare with that of Lanfranc.

On May 28th, 1089, Lanfranc died in the eighty-fourth year of his age. He was buried in the Cathedral Church on the south side of the High Altar. When this part of the Church was rebuilt his body was moved to a tomb before the altar of St. Martin, but no trace of this remains today. His only memorial in this chapel is the medieval scratching of his name on the wall.

Lanfranc was one of the great medieval archbishops. It has been said that of all the archbishops from St. Augustine to Cranmer none, with the exception of Theodore of Tarsus, left a greater mark on the organizing of the Church in England than Lanfranc. The work he did was of great importance in bringing England into the main stream of European civilization. The Normans were men of learning, they had wide experience of men and affairs, they were good administrators and great builders and the English Church owes much to them.

Lanfranc was to have a successor more distinguished as a scholar and greater as a saint, one who also had come from Bec. Dean Church says of him, "The greatest glory of Lanfranc and the school of Bec was to have trained the Italian Anselm to quicken the thoughts and win the love of Normans and Englishmen."

Italian born, with his wide experience in Normandy, in 1070 Lanfranc came to England, and for nineteen years he gave himself wholeheartedly to the affairs of England and the English Church. Underlying all he did was his great desire to revive the spiritual life of the English people and to make it a reality. The Anglo-Saxon Chronicle, in recording his death, calls him "the venerable father and the comforter of monks."

NOTE.—The chief material for the life of Lanfranc is to be found in various medieval chronicles. The quotations in this sketch come from these writings.

A NEW LECTURE

Friends will be interested that a new lecture, compiled and given by Mr. Foad, is now available. It is entitled "The Treasures of Canterbury Cathedral" and it comprises six sections:—

Architecture.

Stained Glass.

Tombs.

Paintings.

Ancient manuscripts and books.

Objects wrought in stone or precious metal.

The lecture is of 70 minutes duration, and arrangements may be made through the Steward of the Friends.

Included with the Annual Report which went out in April was a suggestion about the repair of a cloister bay to commemorate the long tenure of office by Dean Hewlett Johnson. If any Friends missed this announcement and would like to be associated with this tribute, will they please send a donation to the Honorary Treasurer.

1963 FESTIVAL

NET RECEIPTS			NET EXPENDITURE		
	£	s. d.		£	s. d.
Noye's Flude—			Evening Music		
Sale of Tickets and Programmes	456	18 11	Collection ...	24	10 9
Less Printing	33	15 9	Less Printing	5	19 0
Advertising ...	35	16 0	Artists' Fees	42	12 0
Artists' Fees ...	192	11 0	Music ...	3	0 0
Music and Performing				51	11 0
Fees ...	28	15 6		27	0 3
Staging, Scenery and			Youth Day and Friends Day		
Costumes ...	78	11 1	Sale of Tea Tickets ...	147	8 6
Lighting ...	58	6 0	Friends Service Collection ...	64	4 0
	427	15 4		211	12 6
			Less Cost of Teas ...	146	1 0
<i>Deficit on the Festival ...</i>	29	3 7	Service Sheets & Tickets	54	0 1
	44	8 8	Flowers for Nave ...	7	4 6
			Microphone for King's	15	15 0
			School Hall ...	223	10 7
				11	18 1
			General		
			Printing ...	32	11 11
			Donation—St. John Ambulance	2	2 0
				34	13 11
				£73	12 3

J. H. B. YOUNG,
Honorary Treasurer.

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The total number of youth members is now 744, of which 203 are life members.

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Cape Town, S. Africa

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BEALE, Mrs. H. K.
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DEDRICK, W. E.
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HARVEY, Mrs. W. T.
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HUNTER, Miss A. E.
INGLETON, Miss T. G.
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LEWIS, The Revd. P.
MOIR, F. J.
OLDHAM, Rt. Revd. G. ASHTON
(Link)
PENN, Mrs. H. A.
PORTER, Mrs. E.
RALPH, Miss D. L.
READE, J. A. D.
ROBERTSON, Miss H.
ROUSE, The Revd. A.
SLADE, J. W.
SOLLY, Miss M.
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WILLIAMS, Mrs. M.
WILMOTT, H. E.
YATES, Mrs. D. T.
YATES, H. S.



Mr. Samuel Caldwell, the veteran of stained glass (see article on page 10)



An artist's impression of Lanfranc in St. Anselm's Chapel. This 20th century window, set in 14th century stonework, was designed by H. J. Stammers of York and this is one of three panels in honour of the saintly Archbishop
(see article on page 11)

LIST OF PUBLICATIONS

(The prices quoted do NOT include postage)

Annual Reports, 1928 to 1963	Chronicles, 1-58. "Chough", 1-6	s. d.
Canterbury Papers (Fully Illustrated):—		
No. 2.	"Chapel of St. Michael and All Angels, the Buffs, and the Ship's Bell of H.M.S. <i>Canterbury</i> " (revised, 1960)	1 6
No. 4.	"The Roof Bosses of the Cathedral Church of Christ, Canterbury, C. J. P. Cave (Reprinted, 1961)	2 6
No. 5.	"Sir Thomas More", Claude Jenkins, D.D., F.S.A. ...	2 0
No. 6.	"The Paintings of Canterbury Cathedral", E. W. Tristram, D.Litt. (Reprinted, 1960)	2 6
No. 7.	"Life and Times of Cranmer", Claude Jenkins, D.D. ...	2 0
No. 8.	"The Times of Edward the Black Prince" Revised edition	2 6 3 0
No. 9.	"Canterbury Cathedral Library", Dr. Norman Sykes ...	2 0
No. 10.	"The Canterbury Adventure", a history of the "Friends" Laurence Irving, O.B.E.	2 6
The Romance of Canterbury Cathedral, by the late Miss Margaret Babington, O.B.E. (de luxe 8/6) paper-cover		5 6
The Heraldry of Canterbury Cathedral, Vol. 1 The Great Cloister Commander A. W. B. Messenger, R.N.		18 0
Thomas Becket, Dorothy Mills, M.A. Illustrated, partly in colour ...		2 0
Stephan Langton, Dorothy Mills, M.A. Illustrated		1 6
The Heraldry in Canterbury Cathedral, C. R. Humphrey-Smith, F.H.S. A short illustrated guide		2 6
The Stained Glass of Canterbury Cathedral, D. Ingram Hill		3 6

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Our Christmas card this year is the cover picture of the Flight into Egypt, one of three 13th century roundels in the south quire aisle. It is obtainable from the Friends' Office, together with a selection of other cards, and we hope Friends will encourage other people to buy these, too, as a simple and easy way to help the fund. An order form is included with this issue for those who are unable to come personally and specimen samples will be sent on request.

Cathedral Views

There are four cards in colour, and three in black and white photography. The latter have one picture in front and one at the back of the card enabling two views to be shown.

How You Can Help Our Funds

The scheme under which sample sets were sent to members last year, with a request for their help in making our cards better known among their friends, was most successful.

We are repeating the offer this season and shall be most grateful for your help.

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Saturday, 9th November, 6.30 p.m. by Andrew Lyle, Brian Arnold, Helen Rhoden, Gwilym Isaac, Allan Wicks—Three Canticles (Britten), music by Franck.

Saturday, 16th November, 6.30 p.m. by Robin Morrish and Michael Bigg—music by Bach, Mozart, Sibelius, Hindemith.

Saturday, 23rd November, 6.30 p.m. by The Cathedral Choir and Organists—*Jesu, Priceless Treasure* (Bach), *Rejoice in the Lamb* (Britten), *Litanies* (Poulenc).

Saturday, 30th November, 6.30 p.m. by Gwilym Isaac with Orchestra—Concertos by Handel, Felton, Poulenc, music by Bach.

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- Saturdays, 19th and 26th October, 6.30 p.m., Royal School of Church Music Diocesan Choirs' Festival.
- Sunday, 20th October, 3 p.m., Evensong: St. Luke's-tide Service for Doctors and Nurses.
- Sunday, 10th November, 10.45 a.m., Remembrance Service (Nave).
- Saturday, 23rd November, 19.30 a.m., Diocesan Conference Service.
- Saturday, 7th December, 11 a.m., Confirmation (Quire).
- Saturday, 7th December, 7.30 p.m., Handel's *Messiah*, Canterbury Choral Society.

CHRISTMAS, 1963

- Thursday, 19th December, 5 p.m., King's School Carol Service.
- Tuesday, 24th December, 3 p.m., Procession and Blessing of the Crib.
- Wednesday, 25th December, **Christmas Day.**
7 a.m. and 8 a.m., Holy Communion (High Altar).
10.30 a.m., Matins (*Preacher:* The Lord Archbishop).
11.45 a.m., Sung Eucharist.
3.30 p.m., Evensong.
- Thursday, 26th December (*St. Stephen*).
8 a.m., Holy Communion.
9.30 a.m., Matins.
5.30 p.m., Evensong.
- Friday, 27th December (*St. John*).
8 a.m., Holy Communion.
9.30 a.m., Matins.
5.30 p.m., Evensong.
- Saturday, 28th December (*Holy Innocents*).
8 a.m., Holy Communion.
9.30 a.m., Matins.
5.30 p.m., Evensong.
5 p.m., Children's Carol Service.
- Sunday, 29th December (*St. Thomas Becket*).
8 a.m., Holy Communion.
11 a.m., Matins.
12.15 p.m., Holy Communion.
3 p.m., Evensong and Procession to the Martyrdom.
6.30 p.m., Service of Nine Lessons and Carols.

HOW TO ENROL AS A FRIEND OF CANTERBURY CATHEDRAL

On the next page is an Enrolment form which may be completed and sent with the first subscription, to the Steward, or, if preferred, the Banker's Order Form.

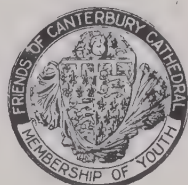
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The Adult Badge of the Friends is in bronze. Around the outer rim are the words "Friends of Canterbury Cathedral"; at the bottom of the rim the motto *Ministrando*—by service. In the centre of the circle is a Cornish chough, bequé or "beaked", these birds having formed the arms of Archbishop Becket. Above are letters *ix* to denote the connection of the Friends with the Cathedral Church of Christ, and with the Dean and Chapter. On each side of the chough is an upright ostrich feather, showing the connection of the Cathedral with Edward the Black Prince. Each feather is through its proper scroll; on these the numerals 1927 record the year in which the Society, known as "Friends of Canterbury Cathedral", was formed.

The Membership of Youth Badge is in coloured enamels, containing the Arms of the Black Prince from the vaulting of his chantry in the crypt.

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Signed.....

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[Photo by kind permission of "Kent Messe"
The Cathedral under snow

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gathering through which three green lanes penetrate, and down each of these lanes one of the Royal Family walks, either Her Majesty the Queen, Prince Philip or the Queen Mother, accompanied by other members of the royal family, and ladies-in-waiting or gentlemen-at-arms.

The Queen looked, like the sun, radiant in pale golden yellow, with the grace of simplicity in both her dress and hat, the simplicity that is most difficult to achieve. The grace of an Ionic column, erect and beautifully adorned, is the ideal for which a womanly heart yearns, and to see so lovely an example set by Her Majesty, is an inspiration to all her feminine subjects. The Queen Mother, petite and ever courageous in bearing, endeared herself as always, with her unique charm, wearing an ensemble of white on white, the full semi-transparent coat hanging in clean sweeping lines from the shoulder. A white parasol shaded her from the hot sun. The Prince, in his grey morning suit, could only be described as looking his most gracious self, walking and talking with the natural ease of manner by which the whole nation identifies him wherever he goes.

To sit in the sun having tea in a lyrical setting of lawns and trees dominated by the Palace, was like stepping into a painting by Claude for a picnic. To walk and talk around the garden, to follow the shaded paths round the lake under the tall trees, to hear the hum, seemingly so far away, of London traffic beyond the walls, was to be transported to another world where even time moved with a gracious pace. The flamingoes which stood dreamily in the water, flapping their flaming pink wings increased the vivid quality of dream. Then quite suddenly, to see Prince Andrew's little caravan with all the touches of a child's world inside it—the bucket and spade for the sand pit and the bathing trunks neatly folded, the little toys that all children love, quickly brought back any wandering thoughts to the practical issues of contemporary parenthood, a reminder of the natural background of simple pleasures with which our royal family surround their children.

With the lengthening shadows and the hand of time approaching six we saw, first, the Queen Mother smilingly retire, and then the Queen with Prince Philip and the remainder of the royal party.

Walking back through the cool shades of the Palace, through the courtyard and the archway towards the world outside, the last moments of the spell lingered on. Beyond the gates a crowd had gathered to watch the Changing of the Guard. With the sound of clicking heels and the stamping of the sentry came the realisation that the clock had struck The magic had faded into the dust and fume of passing traffic, in the long snake-like exodus from the city at the end of the day. To have lived, for a few house, the enchantment of a fairy tale is a memory that will always remain bright and glowing.

DAGMAR



Kentish Gazette

Choristers from parishes all over the country, who attended the Cathedral Course held during the last two weeks in August. They are photographed on the Nave steps with their Director, Dr. Gerald Knight, M.A., D.Mus., Hon.R.A.M., F.R.C.O.(CHM), A.D.C.M., and some of the staff of the Royal School of Church Music, under whose auspices the course was run.



Kent Messenger

The B.B.C. Symphony Orchestra, under their conductor Michael Gielen, rehearsing in the Nave. The soloists were Heather Harper and Raimund Herincx

THE VISIT OF THE B.B.C. SYMPHONY ORCHESTRA

On the eve of Ascension Day, last May, the Cathedral was filled with a great congregation for the visit of the B.B.C. Symphony Orchestra, an occasion outstanding both for nobility of music as well as for the rare fusion of beauty in creation, execution, and setting. To all who listened there or on the air, it will surely remain as a memory of an offering worthy of the spirit of this Mother Church, of music which filled every vaulted arch with harmonic sound until it seemed the stones themselves rang out for joy.

After the opening prayer and the playing of the National Anthem, the orchestra, conducted by Michael Gielen and led by Hugh Maguire, gave a classic rendering of Beethoven's Overture, *The Consecration of the House*. The power of the orchestra, latent in this short work, was revealed to the full in Benjamin Britten's *Sea Interludes*. No one present will ever forget the deeply impressive storm music which reverberated in crescendo through the whole Cathedral to the highest crevice and pinnacle and descended with the crashing roar of immense waves.

In complete contrast the Bach Cantata No. 57, *Selig ist der Mann*, was peaceable and quietly controlled, the soprano rôle beautifully sung by Heather Harper, with Raimund Herinx, a masterly and sonorous bass, giving strength and weight against the lighter forms. The final short chorale was sung by our Cathedral Choir of men and boys, the melody of this being the theme which is well-known to the words of *Praise to the Lord, the Almighty*.

The concert concluded with Beethoven, as it had opened with him, and his Seventh Symphony bore out the promise of the classic and monumental that the first overture had given. Like Michaelangelo in painting, Beethoven in music runs the gamut of the gay, the sombre and the powerfully dynamic, and all these moods he gave to us through the superb artistry of Gielen and the players. The jubilant moments of this symphony were, as it were, a final rejoicing on which to conclude.

We, the Friends of the Cathedral, wish to thank all those who contributed to such a memorable evening, for the immense work and effort, which was completely concealed behind such fine prowess of artistic and technical achievement. We thank the B.B.C., the Dean and Chapter for their gracious permission, the conductor and the artists; and all those who organised so flawlessly the complex technical arrangements to give the country an immaculate transmission over the air.

We very much regret to announce that, owing to the death of Georgescu, the world-famous conductor, the B.B.C. Concert arranged for January 13th, 1965 has had to be cancelled.

NEW FRIENDS GREAT BRITAIN

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Friends of Holy Cross N. Rhodesia
Cathedral S. Africa

ERRATA (Great Britain)

Miss M. Knatchbull Kingston, not Canterbury

LINKS

We are grateful to our links across the world who foster the spirit of Friendship and make our work known in places where we have no contact. We would like to welcome Mr. Robert Pace of North Carolina, who has recently become a link for both North and South Carolina.

Our special thanks to Mr. H. W. Shaw of Uitenhage, South Africa, for his very active work on behalf of Canterbury Cathedral, and for bringing nine new members into this great circle of Friendship. Amongst the new Friends enrolled by him is a Mrs. Hopkins who has joined us at the age of 100. We send her congratulations and every good wish from Canterbury for herself and her large family.

South Africa

Stanley Gray, Esq., Parish Church of St. John the Evangelist, c/r Long & Waterkant Streets, Cape Town, S. Africa.

The Revd. H. R. Horsley, St. Peter's Rectory, P.O. Box 71, Sabie, Transvaal, South Africa.

H. W. Shaw, Esq., 2 Gubb Street, Uitenhage, South Africa.

Australia

J. C. Irwin, Esq., O.B.E., E.D., F.R.I.B.A., 35 Barnard Street, N. Adelaide, S. Australia.

New Zealand

A. Marsden Woods, Esq., LL.B., 2 Rust Avenue, P.O. Box 146, Whangarei, New Zealand.

Canada

Derek Bedson, Esq., 64 Nassau Street, Winnipeg 13, Manitoba, Canada.

A. Penny, Esq., 42 Abigail Avenue, Brantford, Ontario, Canada.

U.S.A.

Mrs. Hollis Bush, 3742 East Fairway Drive, Birmingham, 9, Alabama, U.S.A.

Ernest Hillman, Jr., Esq., 3282 Congress Street, Fairfield, Connecticut, U.S.A.

Miss Esther Jackson, Peterborough, New Hampshire, U.S.A.

Robert Pace, Esq., Box 311, Chapel Hill, North Caroline, U.S.A.

THE MAKING OF HISTORY

THE WIDER EPISCOPAL FELLOWSHIP

Through the centuries Canterbury Cathedral has stood as silent witness to the enacting of scene after scene of the history of the British peoples. She has watched monarchs, ecclesiastics, saints and martyrs and a long file of characters, both famous and infamous, pass in and out of her portals. In our own time history is still in the making, and she continues the long vigil, imparting her silent blessing to all who come and go in the name of Christianity.

We in Canterbury have been privileged also to stand, awed and silent, witnessing events which are unique in history, and which will go to shape the future, in the realms of mutual understanding and intercommunication. In April the Wider Episcopal Fellowship foregathered here for the first time, being a conference of Archbishops and bishops representing the Anglican Churches and non-Anglican churches in full communion or inter-communion with them. Their visit was the direct outcome of the Lambeth conferences of 1948 and 1958, when it had been suggested that these bishops should meet together from time to time as an episcopal conference, for "brotherly counsel and encouragement". As many other Churches already share with Anglicans a wide measure of agreement about basic Christian beliefs, this might prove to be a further step towards Christian unity, and make closer fellowship possible.

The conference gave the delegates, from widely differing nations, an opportunity to discuss in private their episcopal ministry and to consider means of closing the gap between their churches in the future. St. Augustine's College, being the central college for the whole Anglican Communion and the root from which this Mother Church has grown, was an appropriate setting for this gathering, which was followed at the week-end by a meeting of Metropolitans and Primates of the Anglican Communion.

It was an inspiring and unforgettable occasion when all the delegates set a seal to their common aspirations by attending Evensong in the Cathedral on Wednesday, 29th April. An impressive procession of Archbishops and bishops, dressed in the vestments of their differing churches filed from the Old Palace to the west door, where they entered the Cathedral to a fanfare of trumpets. The service was held in the Quire, and the blessing was given by our own Archbishop.

On Sunday, April 19th, the ensuing gathering of Metropolitans of the Anglican Communion attended a Sung Eucharist, and again the congregation stood silently watching history in the making. The Dean preached the sermon and took as his text the Acts of the Apostles, chapter 1, verse 2: "When the day of Pentecost was fully come, the disciples were all with one accord in one place". With this theme he emphasised and clarified the purpose of these

historic gatherings and related them not only to their scriptural background, but to their present interpretation in life to-day, showing how every member of the great massed congregation could make a contribution to the movement towards unity. The following extracts are taken from his sermon:—

“I would like to welcome in your name the Archbishops, Metropolitans and Bishops of all the Provinces in the Anglican Communion (except the Province of New Zealand and the Church in China). This is an unique occasion in the history of the Cathedral. The Provinces with the 340 dioceses which comprise them, cover a wide area of the earth’s surface, and all recognise the leadership of the See of Canterbury.

The growth of the Anglican Communion under the sure hand of God is something of which we may be humbly proud. We are no longer members simply of the ‘C. of E.’—an abbreviation as limiting as it is dated; we are members of the Anglican Communion throughout the world—and we are met together with our Fathers in God from many lands; to share in the Lord’s service on the Lord’s Day in this Cathedral, the Mother Church of the Anglican Communion.

Numerically the Anglican Communion is not very large (about 40 millions) but its strength does not exist in the numbers. We believe it to be a special instrument in the hand of God, in the cause of unity among Christians of other Communions.

We believe it to be the Communion most fitted to draw together the members of the other Churches because of its practical understanding of the meaning of Catholicism and Protestantism—We believe it to be perhaps the most loving, as it is the most comprehensive of all the great communions.

Would you now think for a moment—How the Mother Church of this Anglican Communion, and ourselves as regular worshippers in it, can best serve the Wider Anglican Communion to which we belong? May I make a few suggestions?

First, that we ourselves should be aware of the size and scope and range of the Anglican Communion, and, under God, of its power for good in the world, especially for the healing of the wounds of a divided Christendom. We must be aware of this special vocation of the Anglican Communion before we can pray responsibly.

Secondly, that the Cathedral should be a place of meeting and worship, as we are meeting and worshipping to-day. That it should be a home, a welcoming and loving home for Anglicans (as well as for other visitors) from every part of the world. That the worship offered to God should be as well-ordered, as dignified, as beautiful, and as meaningful as it can possibly be. That here, God should be worshipped in the beauty of holiness and in the holiness of beauty, and that all our resources, musical, architectural, physical and spiritual should be mobilized to this end.

Thirdly, that the Cathedral should be a power house of prayer. It may not perhaps be known to all that every morning at the Holy Communion, prayer is offered for a particular diocese, with the Bishop mentioned by name, and each day a card is signed by the celebrant and is sent to the Bishop of that Diocese. There is thus a personal link between the Cathedral and every diocese throughout the Anglican Communion—a link which is greatly valued.

But I believe there is something more that it and we can do in the way of Prayer.

When the disciples were met together in unity of purpose on the Feast of Pentecost they were a waiting Church, waiting for the fulfilment of the Lord's promise that they should receive power from the Holy Spirit. 'You shall receive power when the Holy Spirit has come upon you', said our Lord.

I believe that the crying need of the Church to-day, and of Christian men and women everywhere, alone and in groups, as members of the Church, is to wait upon the Lord in prayer. To wait in purposeful and expectant silence for a new outpouring of the Holy Spirit of God.

So often when we pray, we have already decided what we are intending to do, or what we think needs doing, and we only require the stamp of the Holy Spirit on the decisions we have already made. This is the wrong way to pray—for it is the putting our supposed needs before seeking the revelation of God's will.

'You ask,' writes St. James, 'and do not receive, because you ask wrongly.'

Because this is so, many people give up praying all together, and so join the already over-full ranks of those who have ceased to pray, or have never been taught to pray, and who thus cut themselves off from the source of power, from God himself.

I would like to see in every Cathedral, in every diocese, in every parish in the Anglican Communion, groups of men and women, clergy and laity, meeting together regularly for the sole purpose of 'waiting upon the Spirit', their minds free from pre-conceived notions of what the Spirit is going to say, or what the spirit wants them to do, or what task He wishes them corporately or individually to undertake. We have two Prayer groups meeting regularly in the Cathedral, men and women gathered together with one accord, in unity of purpose, waiting for the illumination of the Holy Spirit.

Perhaps this is the best way, the surest way, in which we, here as worshipping members of the Cathedral Church of Christ, Canterbury, the Mother Church of the Anglican Communion, can best serve the whole Anglican Communion at this moment in its history, and to our brothers in Christ beyond the boundaries of our own land we would say to-day in the words of St. Jude:—

'You, beloved, build yourselves up on your most holy faith, pray in the Holy Spirit; keep yourselves in the love of God, wait for the mercy of our Lord Jesus Christ unto eternal life.' "



THE WIDER EPISCOPAL FELLOWSHIP

The delegates who attended the Conference:—

The Archbishop of Canterbury; The Archbishop of York; The Archbishop of Wales; The Archbishop of Armagh; The Primus of the Scottish Episcopal Church; The Bishop of Winchester; The Executive Officer of the Anglican Communion; The Bishop of Connecticut; The Archbishop of Rupert's Land; The Archbishop of Algoma; The Archbishop of Melbourne; The Metropolitan of India; The Bishop of Trinidad; The Presiding Bishop of the Church in Japan; The Archbishop of Cape Town; The Bishop of Ibadan; The Archbishop of Uganda and Ruanda-Urundi; The Archbishop in Jerusalem. OLD CATHOLICS: The Archbishop of Utrecht (Netherlands); The Bishop of Deventer (Netherlands); The Bishop of the Christian Catholic Church of Switzerland. CHURCH OF SWEDEN: The Archbishop of Uppsala; The Bishop of Lund. CHURCH OF FINLAND: The Bishop of Tampere; The Bishop of Helsinki. CHURCH OF SOUTH INDIA: The Bishop in Tirunelveli; The Bishop in Kanyakumari; The Bishop in Mysore. The Bishop of the Lusitanian Church (Portugal). The Bishop of the Spanish Episcopal Reformed Church. The Supreme Bishop of the Philippine Independent Catholic Church. The Bishop of Mar Thoma Church. The Bishops of the Polish National Catholic Church of America. The Most Revd. Athenagoras, Metropolitan of Thyateira. The Most Revd. Bessak Toumayan (Armenian Church). Father Paul Verghese (World Council of Churches).



Kentish Gazette

The Archbishop of Canterbury (Dr. Michael Ramsey) with the Patriarch of Moscow and All Russia (His Beatitude Alexei) outside the Old Palace

A NEW HONOUR FOR MRS. RAMSEY THE ORDER OF ST. VLADIMIR

During the recent visit of the Patriarch of All Russia to Canterbury, His Beatitude Alexei conferred on Mrs. Ramsey the Order of St. Vladimir. This is his personal decoration "for services to the Church" which are the words which encircle a miniature in gilt of the Saint. The first class of the order is for Patriarchs and Archbishops, and takes the form of a golden cross. The second class, a silver star, is for Bishops, and a third class, for other representatives, is a crimson enamel cross on gilt bronze.

We rejoice with Mrs. Ramsey in this well deserved decoration and we ask her to accept our congratulations on receiving so unique an honour to mark an unique and historic occasion.

THE MAKING OF HISTORY

THE VISIT OF THE PATRIARCH OF RUSSIA

On September 26th, the eyes of the whole nation turned to Canterbury when the visit of the Patriarch of Russia opened yet another page of history. In the Cathedral, waiting for the moment to come when His Beatitude would cross the portals, thoughts of the persecutions, sufferings, and the near extinction of the Russian Church hung in the air, the Church that to the world seemed to be destroyed, and yet, severed and split, the spirit still lives and the flame burns. Outside, in the Precincts, a large crowd had gathered to see the distinguished and rare visitors, whilst the Dean, supported by a long file of clergy together with the choir, awaited to lead them in through the west door. As the procession entered the Cathedral for a service of solemn *Te Deum* in the nave, it was heralded by a fanfare of trumpets from above the quire screen and the choir sang in welcome *Our Bishop and Our High Priest Lord God preserve for many years*.

The black habits and white headdresses of the Russians contrasted sharply with the rich cloth of gold of the vestments worn by Archbishop Ramsey and the splendid copes of the Anglican clergy. When the procession reached the altar the Patriarch of All Russia took the chair on the north side with the Primate of All England opposite, to the south, with a flanking of clergy on either side. The Archbishop then gave the following welcoming address:

“Your Beatitude, Beloved Brother in Christ, we greet you with joy at this unique and historic moment. Never before has a Patriarch of All Russia visited England, and today a Patriarch is welcomed in the ancient Cathedral of Canterbury, the Mother Church of the Anglican Communion throughout the world.

“We know how great have been the trials which Christians in Russia have faced during the past 47 years. We have often prayed for the Christians in Russia, and we have thanked God for their courage and patience, for the love of God and man in their hearts and for the hope of heaven which has sustained them, knowing that ‘we have here no continuing city, for we seek a city which is to come’.

“May God give to you, dear brother in Christ, and to all the bishops, the priests, the monks and sisters, and the lay people of the Holy Orthodox Church of Russia, joy and peace in believing.

“Your Beatitude, we know, too, how greatly you care for the friendship of Christian Churches. You desire that Christians of the East and of the West shall be united: and you have done so much to set forward friendship between the Holy Orthodox Church and the Church of England.

“You have welcomed and befriended English priests and students who have visited Russia, and you know how greatly we welcome Russian theologians and students here in England. It is our hope that such exchanges set forward not only the friendship of Churches,

but also the cultural relation of our two countries in the cause of peace."

As a token of appreciation, and in souvenir of his visit, the Archbishop presented the Patriarch with the gold cross of Lambeth.

The Patriarch, deeply moved, expressed his gratitude and pleasure at the conferring of the Cross, and replied: "Yesterday we prayed in your church in London. Today we have great joy in praying in this great church filled with the prayers of many generations.

"The faith of your people, their love of God, already unites us in His sight, He Who sees not only what is on the outside, but the inward heart of men turned towards God."

Of the differences between their two Churches the Patriarch said: "A hundred years ago an illustrious predecessor of ours spoke with Anglican theologians saying there were no serious differences between our Churches and the difficulties of externals were secondary. These differences are not important. What is important is that we are all united in the face of God."

After the singing of *Te Deum*, the Patriarch offered prayer and imparted a blessing. As the Dean and Chapter escorted the Patriarch and the Archbishop from the Cathedral, the fanfare of trumpets sounded again and the bells rang out to the world that another jewel had been inset into the crown of friendship.

THE RELATION OF THE CHURCH OF ENGLAND TO THE RUSSIAN ORTHODOX CHURCH

This brief note on the historic background to the Russian Patriarch's visit will help many Friends to understand better the position of Anglican-Russian Orthodox relations. It is not well-known that the two Churches have had affinities and cordial relations between them since the end of the 16th century. In matters of faith, both churches appeal to the Holy Scriptures and to the Ancient Fathers, and both claim continuity with the ancient Church in sacramental life and in the sacred ministry, whilst rejecting the supremacy of Rome.

In the 17th century the Russian and the Greek Orthodox Churches remonstrated against the execution of King Charles I, and as a result the Russian Government cancelled the privileges of English merchants in Russia in protest. At the end of the century Tsar Peter the Great visited England and showed great interest in Anglican ecclesiastical organisation. He was received at Lambeth Palace by Archbishop Tenison, and also he had conversations with Bishop Barnet of Salisbury.

In the 18th century the English non-juring Bishops, who would not accept the Hanoverian dynasty, proposed a concordat with the Church of Russia, applying for recognition and intercommunion with the Orthodox Church.

At the end of the 19th century, in 1888, the third Lambeth

Conference made an important resolution regarding the Orthodox Church. "This Conference, rejoicing in the friendly communications which have passed between the Archbishop of Canterbury and other Anglican bishops and the Patriarchs of Constantinople and other Eastern Patriarchs and bishops, desires to express its hope that the barriers to fuller communion may be removed by further intercourse and extended enlightenment."

In the same year of 1888, Archbishop Benson sent a letter of congratulations to the Metropolitan of Kiev on the 900th anniversary of the conversion of Russia. He referred to the common foes of the Russian and Anglican Churches, and of their faith in the Gospel as expounded by the Oecumenical Councils of the Undivided Church. In his reply, the Metropolitan raised the question of formal reunion between the two Churches, but this was not followed up immediately.

In 1896 Bishop Creighton of Peterborough (later of London) attended the coronation of Tsar Nicholas II as the official representative of the Church of England, and Archbishop Maclagan of York visited Russia in 1897. In that same year the Russian Archbishop of Finland came to England to represent the Russian Church at the diamond jubilee celebrations of Queen Victoria.

The fifth Lambeth Conference in 1908 requested the Archbishop of Canterbury to appoint a permanent committee to deal with relations between the Anglican Communion and the Orthodox Church. In 1912 a Society of Friends of the Anglican Church was founded by Russian Churchmen in St. Petersburg to promote reunion and in the same year a delegation of Anglican bishops and clergy visited Russia. At the very last meeting of the All Russian Council in 1918 the following resolution was passed: "The Sacred Council of the Orthodox Russian Church, gladly seeing the sincere efforts of the Old Catholics and Anglicans towards union with the Orthodox Church on the foundation of the doctrine and tradition of the ancient Catholic Church, bestows its benediction on the labours and efforts of those who are seeking the way towards union with the above-named friendly Churches. The Council authorises the Sacred Synod to organise a Permanent Commission with departments in Russia and abroad for the further study of Old Catholic and Anglican difficulties in the way of union, and for the furtherance as much as possible of the speedy attainment of the final aim."

During the Second World War relations between the Church of England and the Russian Orthodox Church were renewed when the Archbishop of York (Dr. C. Garbett) visited the Patriarch of Moscow in 1943. In 1945 Metropolitan Nikolai visited the Archbishop of Canterbury in London.

The Russian Orthodox Church was unable to keep in close touch with other Orthodox Churches or in fact with any other foreign Churches between the world wars, and the Russian Church (unlike

some of the other Orthodox Churches) has not yet recognised the validity of Anglican Orders. An Anglican/Russian Orthodox Theological Conference was therefore held in Moscow in 1956 in a further attempt to promote reunion between the two churches. The Anglican delegation was headed by the present Archbishop of Canterbury (then Archbishop of York). After his translation to Canterbury, Dr. Ramsey paid a courtesy visit to the Patriarch of Moscow in August, 1962; he had visited the Oecumenical Patriarch in Istanbul earlier the same year. A delegation of Russian Churchmen was present for the opening ceremonies of the Lambeth Conference in 1958 and also at Dr. Ramsey's enthronement as Archbishop of Canterbury in 1961.

It is a tribute to our Lord Archbishop that yet another historic step has been taken towards strengthening the bonds that gradually, over the centuries, have grown a little closer—a strengthening not only in the interests of unity, but to give stronger hope to a church that has suffered the forces of destruction and near extinction in our time.

In spite of this, though mutilated, the light of the Church still shines, and the star of unity and intercommunion is less remote. We, the Friends of this Mother Church are proud to have been enabled to join our humble prayers to those of the Patriarch of All Russia for a closer understanding and bond of union, with which to meet the problems of the future.

THE LAMBETH CROSS

The Lord Archbishop, Dr. Michael Ramsey, presented the Patriarch of Russia, during the recent service in the Cathedral, with the Lambeth Cross.

The conferring of this honour was instituted by Archbishop Lang in 1944 as a token of appreciation and gratitude for exceptional services to the cause of Christian unity and especially for the Prelates of Orthodox Churches and representatives of other churches in Europe who have strengthened the relations between these churches and the Anglican Communion. It is not intended for members of Christian churches within the Anglican Communion. The form of it is based on an English romanesque ivory pectoral cross of the 11th century in the Victoria and Albert Museum. The figure of the Crucified Christ was adapted from the life-sized stone rood on the outside of Langford Church in Oxfordshire, which dates from about the same period or a little later. The rood at Langford has lost its head, and the head on the Lambeth Cross was suggested by one of the contemporary Spanish romanesque crucifixes which, like the rood at Langford, are closely related to the famous crucifix at Lucca known as the *Volto Canto*.

The inscription on the Cross is as follows:—

“Hoc signum amicitiae et benedictionis
D.D.

“Archiepiscopus Cantuariensis”.



Kentish Gazette

*Mr. George Easton, the 70-year-old Cathedral glass expert,
who has recently retired (see article on page 40)*





Photos: Entwistle

NUMBER THREE THE PRECINCTS THE OFFICE NEW LOOK, 1964

The Friends of the Cathedral would like to express their grateful thanks to the Dean and Chapter for re-painting the exterior of the Friends' Office. The picture on the left shows the view of the outside, with the white wall now taking its place with the buildings on either side, and the delightful bow-fronted window, which is the most attractive quality of the building, is given its full value. The door, shown in detail above, is painted in a soft regency green. The two beautiful panels of the Friends of the Cathedral, to mark our identity, are of white lettering on a deep green ground. These, together with a long wall unit inside the office (which displays samples of all our publications) have been made and given to us by two members of Staff, and students, of Medway College of Art in memory of the Steward's late husband, C. S. Hayes.

This clean and fresh "new look" gives us encouragement in our work, and a more welcoming attraction to visiting Friends and to all who come, from every part of the world, into the Precincts.



MURDER IN THE CATHEDRAL BY T. S. ELIOT

On the stage of the Chapter House, the whole cast (above) who took part in T. S. Eliot's drama of the story of Becket. The Little Chart Players gave a spirited and sincere rendering under the direction of Donald Bain, and played to full houses all week.

Below: Martin Pym as Archbishop Becket is surrounded by the four tempters, who are also the knights who perpetrate the murder. They are played by Frederick Bossy, Phillip Holland, David Alexander and Michael Baxter. The fine stage setting designed by Wendy Rye was characterised by simplicity of form and colour, reduced to symbolic shapes in order to create the mediaeval atmosphere.



THE FESTIVAL, 1964

We would like to thank again, all those who contributed so splendidly to the success of the festival, so that it achieved its purpose both in terms of enjoyment and of finance.

MURDER IN THE CATHEDRAL

The re-playing of *Murder in the Cathedral* met with much approval and we are especially grateful to Donald Bain and the Little Chart Players for their fine rendering of T. S. Eliot's play, which now has world-wide reputation. Martin Pym, as Becket, gave an unforgettable interpretation of our martyred Archbishop, his restraint and deeply expressive voice beautifully intoned to portray every inflexion of mood and thought. The knights also gave highly individual, crisp renderings of their varied parts and were a powerful team, acting always as foil to Becket. The whole cast are to be congratulated on so fine and sincere a production, which brought out all the great qualities of the poetry, drama and comedy of this play. Over 2,000 people saw this production during the week, and 34 schools attended.

It was deeply regretted that T. S. Eliot was unable to be with us for the occasion.

MUSIC

On Friday evening, June 5th, the Tilford Bach Festival Choir came to sing in the Cathedral. The programme included a new work by Rubbra, a Pentecostal hymn, and part of Leonardo Leo's setting of the *Tenebrae*, all of which gave character to a programme of rare Portuguese music. Each group was followed by an organ solo by Mr. Wicks. The Choir opened their recital with some unfamiliar but very fine polyphonic music by the 17th century Spanish composer, Don Pedro de Esperanca, and it was ably led and conducted by Denys Darlow who has already achieved musical fame both on the continent and the radio.

An innovation on Saturday morning was the recital of Morning Music by the Cathedral choir with a small orchestra of strings and flutes, under the direction of Mr. Wicks. This was an exquisite jewel in the programme, made up of precious works, carefully selected and beautifully expressed, with the immaculate technique we have come to expect from our splendid choir, and from Mr. Wicks himself, which made the perfect complement to the existing harmony of our lovely Cathedral.

THE SERVICES

On Friday, June 5th, 1,000 junior Friends from 28 schools filled the nave for their Youth Festival Service. This opened with a new anthem, written for the occasion by John Gardner. The service took a new form, as a psalmody, to instruct in the basic ways in which these may be sung: one was sung to the traditional plainsong, one to an Anglican chant and one a modern version by Joseph Gelineau.

It was a colourful sight to see the nave filled with young people in the uniforms of many schools, and wonderful to hear their clear and enthusiastic voices swelling in unison.

On Saturday the Friends' Festival Evensong was attended by the Worshipful the Mayor of Canterbury. The service was conducted by the Dean and the blessing was given by the Lord Archbishop.

The finale to the Festival took the form of a service of thanksgiving at Evensong, with procession, in the nave on Sunday, June 7th. The whole cast of *Murder in the Cathedral* attended in full costume and brought the drama of St. Thomas to the very spot where the murder was enacted. The lessons were read, perhaps spoken would be a better word, with great artistry by two members of the cast, and then the procession wended its way into the martyrdom, where prayers were offered. Martin Pym, from the nave steps, gave a deeply moving rendering of the actual sermon which the Archbishop preached in the place before his martyrdom.

THE FRIENDS' FESTIVAL MEETING, 6TH JUNE, 1964

A SPARKLING ADDRESS BY OUR GUEST SPEAKER, MR. PAUL PAGET

A gathering of over 500 assembled in the Great Hall of The King's School for afternoon tea and the Annual Meeting. We are greatly indebted to the Headmaster, the Reverend Canon Newell, for permitting us, once again, to use this Great Hall, so that all the vast company of Friends might foregather under one roof.

Mr. Paul Paget, Surveyor to the Fabric of St. Paul's Cathedral, our guest speaker, was introduced by the Dean, as no newcomer to Canterbury, but one with far-reaching associations with the Cathedral and with the people relating to it. The Dean recalled how his own childhood was spent in the shadow of the Cathedral and he mentioned so many names which still shine brightly in the annals of the Friends.

From first to last during Mr. Paget's talk the audience were held enchanted and delighted with his light-hearted and amusing anecdotes, delivered with great ease, and with disarming humility and humour.

He brought greetings from Dr. W. R. Matthews, the Dean of St. Paul's Cathedral, and from the Friends of St. Paul's—from a young organisation to a much older one—adding that "we are trying hard to get into your league".

Mr. Paget continued by saying that the practice of architecture today paid far too little attention to what the customer wanted or to what he would prefer to have. It seemed that Higher Education resulted in higher buildings.

"Disciplined emotion and a healthy outlet for emotion was a terribly important thing in every department of human activity," he declared.

In conclusion, he said that today we were apt to get formulae instead of poetry and somehow we had got to get back to poetry.

He recalled how when his father was invited to preach at St. Paul's, he asked Dr. Inge if he wanted a short sermon, and the Dean replied: "Short sermons only encourage the musicians to wilder excesses!"

Mr. Paget was thanked by the Archdeacon of Canterbury, the Venerable Alexander Sargent, who said how pleased he was to express the gratitude of all Friends to a man who was already a great friend of so many in Canterbury. He described, with appreciation, the fine work that Mr. Paget has done both in the Cathedral and in the Archdeaconry during his term of office.

THE STEWARD'S ADDRESS

A number of Friends have requested that the Steward's Address should be published. Apart from the formal introductory remarks and her expressions of gratitude to all those who contributed so splendidly to the success of the Festival, the text is printed below:—

I never tire of saying how deeply impressed I am with the great work that you, and those who went before you, have done, work that stands as a great monument to your united efforts. I am equally impressed, and awed, by the immense amount of work still to be done in the future, both spiritual and material. And I am conscious, too, of the responsibility which the preservation of beauty imposes on us—a dual responsibility which is on the one hand material, in raising the money needed to defray the ever rising costs of maintenance, and on the other hand spiritual, in the deepening of our sense of beauty.

As the last few months have been, of necessity, a transitional period, this would seem the appropriate time to pause and consider the basic essentials of our work so that we do not lose sight of them in the labyrinth of the myriad details of the daily round. So my talk will not consist of statistics and reports, for all those things can be read in our publications, but concerned rather with the basic principles behind all this endeavour.

We have inherited a Cathedral which goes back to the early days of Christianity, but of which the major part is Gothic. The whole building reflects the deep, intense faith, coupled with simple human affection which typifies the Gothic spirit. To the mediaeval mind, beauty was linked with truth and the fundamental laws of the universe—the "splendor veritatis" or radiance of truth was the all pervading theme which inspired the building of so many churches throughout Western Christendom.

In creating this concept of the beautiful the artist or the architect incorporated in his construction these laws which govern the universe; he created harmony by means of balance, proportion and

rhythm, all fundamental to the laws of nature, together with the tensions and relaxations, the controlling of the stresses or strains, which give vitality and depth to a building or to sculpture.

Without any knowledge of the atom, of the Einstein theory and the sources of energy, the mediaeval mind was conscious of the power within solid matter—the strength of the hills was to him a living thing which awed and impressed him (as his early predecessor, the Psalmist). In all aspects of his life he lived in the presence of the supernatural, and the sanctuary which he built was the threshold to heaven itself. Everywhere he used visible forms to reflect the invisible powers, and his great vaulted arches, aspiring upwards, encompass the mysteries of earth and heaven. They hold within them the truths of life and death, as they do the prayers of all who worship through the centuries within their walls.

This is the concept of beauty which we have inherited, and we have a responsibility not to weaken nor belittle its strong vision and intensity of spirit. In thinking of the beautiful we are prone to substitute the weak and pretty for what is really strong and powerful. There is a danger, in the age of great technological advances which produces growing profusion of printing everywhere, of breaking down the great concept into a myriad of little reproductions, and in this breaking down process, the inherent spirit is destroyed and lost rather than enhanced. We must have our printing and our reproductions, they are an essential part of our lives, but where, and if, it be possible, we must try to channel them to the representation of the deeper values rather than the approximation of visual effects. I would like to see all our postcards, slides and publications go out, all over the world, as little ambassadors of the great spirit of beauty this Cathedral represents.

As we live in an age of tremendous scientific discovery in the fields of outer space, we, of all the people who have yet lived on earth, should be more aware, more inspired, and more full of wonder at the mysteries of the universe than any other generation before us. Science itself, with all its cold rational calculations, has put it into our hands to see further, beyond the limits of the eye than any of our forbears, and so we are able to “keep our minds open and to keep them deep”, towards an understanding of truth and beauty. It is the nuclear physicist, Oppenheimer, whom I quote, for he is one of the few who remembers, like the Greeks before us, that the paths of the scientist, the artist and the philosopher must all connect. If we harness to our aid all the forces which science, art and contemporary thought can give in our aim to preserve the spirit of beauty, then we have the hope of making a twentieth century contribution which may be worthy of this symbol of eternity that is our beloved Cathedral.

DAGMAR



St. Nicholas, being the patron saint of Christmas, is in our thoughts at this time. For this reason we include a picture of the lovely chapel, dedicated to his name, in the northern transept of the Crypt.



Kent Messenger

A close-up view of the wall surface, high up on Bell Harry Tower, which is now undergoing repair. The replacements of new stone are clearly visible, as are the details of fine craftsmanship and ornament, carried out with the same care as that which is seen on ground level

BELL HARRY

The reparation of Bell Harry has already received considerable publicity about which Friends may have read in the national and local press, in one of the traditional British magazines, and also on television. We, the Friends of the Cathedral, are proud to be associated with this great undertaking, and we have underwritten £15,000 towards the cost of its repair. This is, however, only a possible third of the total cost, which is now estimated at £45,000.

The project started just over a year ago when, little by little, and stage by stage, the scaffolding went up over the south and west faces till they appeared virtually clothed in the fine mesh texture of 18,000 feet of tubing from pinnacle to ground. This is the second time within living memory that the great central tower has been completely encased in scaffolding, as the last occasion was at the beginning of the century and several Friends have sent us photographs of the tower under the former wooden scaffolding, which makes a striking contrast to the lightweight, unobtrusive character of the metal tubing of today.

Stone, being living matter, is subject to decay and erosion which can be caused by acids and impurities from fumes and smoke in the air, as is the case in all big cities, or by weathering, as in this case. The constant lashing of rain over the years, and over the centuries, has pitted the surface and caused the stone to scale and decay. It is easy to see, working up there, from which direction the prevailing winds come. The south-west faces are so much more scarred and eroded than the north and east.

After the erection of the scaffolding by Mills Scaffold Company, who most generously lent the entire tubing, this work has been taken over by our Cathedral stonemasons. This team of craftsmen has taken up an almost "birdman" existence for the next few years. Work started at the top, at the dizzy height of 235 feet in the air, and in a remote world of sky and stone the men gradually replace course upon course of decaying stone, working their way slowly downwards month by month. To save wastage of time in constant journeys up and down an office has been made in the nave roof, and even the brewing of tea, so essential under conditions which demand continual alertness, is carried out high above the pigeons and rooftops.

It is interesting to note that the methods of these craftsmen are almost identical to those of their mediaeval forebears who built the tower in the 15th century, the dauntless craftsmen who, without any of the mechanical aids to building channelled their faith, and devotion, into a great driving force. It was that same devotion which carried out carving with an equally immaculate regard for detail 230 feet above eye-level as that which could be seen from a normal viewpoint day by day; yet another recognition that in the eye of God all things are visible.

GIFTS AND LEGACIES

On behalf of the Dean and Chapter we acknowledge with gratitude the following gifts towards the preservation and enrichment of the Cathedral.

	£	s.	d.
Cloister Bays			
Hooker, Mrs. M. E.	30	12	6
Hooker, Mr. H. N. F.	30	12	6
Hooker, Miss P. M.	30	12	6
Brett, Robert & Sons	142	17	2
Lady Townsend	100	0	0
Lefevre, Wm., Ltd.	91	17	6
Beaumont, Mrs. A. H.	600	0	0
Beaumont, M. S.	900	0	0
Hawarden, Viscount	25	0	0
Maude, The Hon. A. C.	25	0	0
Jameson, Mrs. J. M.	91	17	6
Leney, Messrs. F. & Son Ltd. (Fremlins Ltd.)	25	0	0
Festival Donations			
Towards the hire of Costumes—			
St. Michael's P.C. Council, Maidstone	4	3	6
Flowers	10	0	0
New Banner			
Miss Cary Field (In memory of Dudley Field)	20	0	0
Mrs. Eggar (In memory of Dudley Field)	\$100		
Music			
Mrs. F. Wilkinson		10	0
O. S. Larkins (In memory of his mother)	25	0	0
Nave Chair and Kneelers			
Miss M. A. Wane (In memory of her cousin)	20	0	0
Teak Seat			
Mrs. Russell (In memory of her father)	37	10	0
Flowers			
Miss E. Bamber	3	0	0
General			
Herne Bay Fortnightly Club (In memory of H. R. Tooley)	2	2	0
Stanley J. Rowbothan (for Altar linen)	2	3	0
Dr. Charles McKenzie (general)	5	0	0
Mrs. T. de Sarum (for Our Lady Undercroft Chapel)	15	0	0
Mrs. E. C. Cogger (In memory of happy years in Canterbury)	5	5	0
M. S. Beaumont	\$20		
Anonymous	10	0	0
W. C. Fox	10	10	0
Legacies			
C. R. Hammond	25	0	0
Mrs. M. E. Horne	200	0	0
Miss D. G. Lacey	52	4	11

Mrs. Eggar has donated \$100 dollars towards kneelers for the Chapel of Our Lady Undercroft.

Mrs. M. L. Schooling has kindly donated *The Ancient Glass of Canterbury Cathedral*, by Bernard Rackham, to augment our office library.

If any kind Friend has an unwanted copy of this book, or of the *Canterbury Psalter*, we would be very grateful to receive it.

1964 FESTIVAL

	£	s.	d.	NET COSTS £ s. d.	NET SURPLUSES £ s. d.
Murder in the Cathedral					
Sale of Tickets and Programmes ...	598	1	6		
Donation towards Costumes— St. Michael's, Maidstone ...	4	3	6		
TOTAL INCOME ...	602	5	0		
Producer's Expenses ...	26	5	0		
Printing ...	83	18	0		
Advertising ...	12	10	0		
Artistes' Expenses ...	76	0	8		
Licence ...	16	16	0		
Staging, Scenery and Costumes ...	157	19	7		
Lighting ...	60	8	9		
Entertainment of Cast ...	6	10	10		
TOTAL EXPENSES	440	8	10		
NET SURPLUS ...					161 16 2
The Darlow Choir					
Collection ...	10	3	10		
Travelling Expenses and Teas ...	39	2	6		
NET COST ...				28 18 8	
Morning Recital					
Collection ...	13	18	6		
Artistes' Fees ...	22	9	0		
NET COST ...				8 10 6	
Evensong					
Collection ...	32	4	4		32 4 4
Youth Day and Friends Day					
Sale of Tea Tickets ...	179	6	0		
Friends Service Collection ...	66	17	0		
TOTAL INCOME ...	246	3	0		
Cost of Tea ...	194	16	8		
Service Sheets ...	51	7	6		
Flowers (less Donation 10/-) ...	3	2	0		
Microphone—King's School Hall ...	15	15	0		
Writing and Duplicating Anthem— Youth Day ...	21	2	9		
TOTAL EXPENSES	286	3	11		
NET COST ...				40 0 11	
General					
Printing and Sundry Expenses ...	30	17	0	30 17 0	
				108 7 1	194 0 6

Total Surplus on the Festival, £85 13s. 5d.

CANTERBURY CATHEDRAL'S TEMPORARY CHOIR

THE ROYAL SCHOOL OF CHURCH MUSIC

During the month of August the Royal School of Church Music held a training course at the Cathedral, and as a result, our choir had a complete holiday, for Canterbury is one of the few cathedrals which can claim to have sung evensong all through the year. Dr. Gerald Knight, the former organist of this Cathedral and a Friend of many years' standing, has kindly written this article for us about the visit.

It is difficult for most English people to realise the depth of affection and respect which members of the Anglican Communion throughout the world feel for Canterbury and its wonderful Cathedral. Only a small proportion of them have visited it. Others know it from reading about it and seeing pictures of it; those who are privileged to be members of the Friends of Canterbury Cathedral of course know more of it as a building and of its unique position as the Mother Church of the Anglican Communion.

Every year thousands and thousands of visitors come to see our Cathedral; some of them manage to attend a service, and may well be envious of those who are able to come frequently to the services; to have come so far and to be able to be present at just one service is tantalising. How fortunate then were the sixty boys and young men from churches and schools affiliated to the Royal School of Church Music who were chosen to form the choir during the second half of August, 1964 when the Cathedral Choir was on holiday!

From Northumberland, Cumberland, the Cotswolds, East Anglia, Glamorgan, Kent, Cornwall, and many other parts of the British Isles, these sixty trebles, altos, tenors and basses, gathered at Canterbury Cathedral Choir School on the evening of Monday, 17th August. Some had met one another before on an R.S.C.M. Choristers' Course, and a few had belonged to the privileged party which flew to sing at the Anglican Congress in Toronto in August, 1963. Some of them had been trebles then and were now proudly classified as seniors, singing one of the lower parts of the music. Few of them had previously visited Canterbury, and it was a great thrill for them to be let in into the building when it was closed for the night and to be able to make the echoes ring for the first time with their singing. Coming, as many of them did, from comparatively small parish churches, most of the boys and young men, even those who had been to the Anglican Congress last year, had never previously sung in so large and splendid a church; they realised, perhaps for the first time, what a privilege they were being allowed to enjoy: to make music in Canterbury Cathedral.

But singing eighteen services in twelve days involves a lot of hard work. No less than sixty-one choir practices were held during the fortnight when the R.S.C.M. Choir was in residence. The usual times for these were 9 a.m.-10 a.m., 10.15 a.m.-11 a.m., 11.45 a.m.-12.45 p.m., 4.15 p.m.-5.15 p.m., 7.15 p.m.-8.15 p.m.

To any but the enthusiast such a programme might well seem a poor kind of holiday. Yet there was no monotony for us: a wide range of music helped to sustain our interest; starting with Plain-song, we sang music from the Tudor and Restoration periods, the 18th and 19th centuries, right up to the challenging music of the 20th century (including one anthem specially composed for us this year by Tony Hewitt-Jones). By no means all of the music could be classed as easy; some of it would indeed tax the skill of the best parish choir. All of it we did, simple and complex, to the best of our ability.

One of the thrills experienced by those who attend R.S.C.M. Cathedral Courses for a number of successive years is to sing the psalms for the day as appointed in the Prayer Book. Few parish churches sing much psalmody and annually on these courses we revel in the treasures of the Psalter, not least in the longer psalms, historical and often dramatic; perhaps the favourite is that for the 15th evening, Psalm 78, with its seventy-three verses. It never seems long to us, for we enjoy its many quaint phrases and try to sing them with apt expression.

The Cathedral organ at Canterbury gave us much pleasure. It was rebuilt in 1949 by the Friends of Canterbury Cathedral and we felt stimulated in our singing by the great variety of splendid sounds it produced.

The R.S.C.M.'s Canterbury Cathedral Course 1964 is now a matter of history: it joins the twenty-three which have preceded in the years since 1942, as another happy memory to those who took part in the opening verse of Psalm 122: "I was glad when they said unto me: we will go into the house of the Lord"—aptly expresses our feelings, especially when we are called upon to make music if that house happens to be Canterbury Cathedral, Mother Church of the Anglican Communion.

GERALD KNIGHT

MUSIC IN THE CATHEDRAL

Saturday, 21st November, 7 p.m. Cathedral Choir, Instrumental Ensemble led by Christopher Peto. Walter Emery (Organ), Cyril Wade (Tenor). Music by Bach and 16th Century Composers, and a performance of a work by Stravinsky.

Friday, 27th November, 8.30 p.m. Francis Jackson (Organist, York Minster). Music by Nares, Fricker, Bach, Durufle, etc.

Saturday, 5th December, 7 p.m. Cathedral Choir, Orchestra led by Maureen McKeown. Conductor, Allan Wicks. Soloists, Music by Bach, Handel, Haydn.

Programmes for the series, price 2/6, may be obtained from: The Friends' Office, 3 The Precincts, Canterbury, or The Organist, Canterbury Cathedral, Canterbury.

WE REGRET THAT THE VISIT OF THE B.B.C. SYMPHONY ORCHESTRA ON JANUARY 13TH HAS HAD TO BE CANCELLED, OWING TO THE DEATH OF THE CONDUCTOR, GEORGESCU.

ADDITIONS TO THE STAINED GLASS OF THE CATHEDRAL

In the last few weeks a remarkable chapter in the history of the Cathedral has come to an end with the retirement of Mr. George Easton who has spent his life working on the Cathedral glass, for most of the time in association with the late Mr. Caldwell whose family had had the charge of this wonderful collection for much more than a century.

Mr. Easton's last work in this field can now be seen in two windows in the Cathedral Crypt, in which he has placed with great skill a number of attractive pieces of old glass for which there was no place elsewhere.

The first of these windows, in the south wall of the Western Crypt between the Huguenot Church and St. Gabriel's Chapel, is remarkable in that it has two sections of tracery which occupy nearly half the entire window. The four small pieces in the main lights have been there for some time and have already been described in my book. The eight spaces in the row of tracery lights above have now been filled as follows:—

(1) XIIIth century circular medallion with coloured pieces on a blue ground; (2) and (7), a mosaic of coloured scraps; (8) another mosaic but surmounted by a large golden crown in XVIth century yellow stain with what looks like some grey hair below. In the middle sections (3-6) are more pieces at the top and bottom of each little light, and in between; (3) has a roundel in stain of the early XVIth century, showing an eagle with outspread wings and on a scroll in Gothic lettering the words "Sit laus Deo" (perhaps a survivor of a set of the Four Evangelists); (4) has a beautiful half-figure of St. John Baptist dating from the XVth century showing him with a golden nimbus and beard and grey curly hair, holding in his left hand an open book with the Paschal Lamb holding the Resurrection flag or banner upon it; (5) is a figure, for a time in the Treasury, of St. Christopher holding a staff and bearing the Child Jesus, thought by the late Bernard Rackham to be German work of the early XVth century; while (6) contains three heraldic quarries of the XVIth century—above, the arms of Horspoole of Maidstone with the date 1570 below, Sable on a chevron argent three lions' heads erased of the field langued gules impaling quarterly 1 and 4 Barry argent and gules in chief three mullets argent (Washington) 2 and 3 Azure a cross flory between four quatrefoils or (Merary).

This coat represents the marriage of William Horspoole of Buckland in the parish of Maidstone to Mary, daughter of Lawrence Washington of Bollingford in Wiltshire (who is supposed to be the great-great-grandfather of General George Washington).

Below are two earlier quarries of the same century—a somewhat enigmatic one showing the capital letter "I" tied by a cord to a human eye and on the cord letters which appear to be JO and GR—so far all attempts to elucidate this "rebus" have failed.

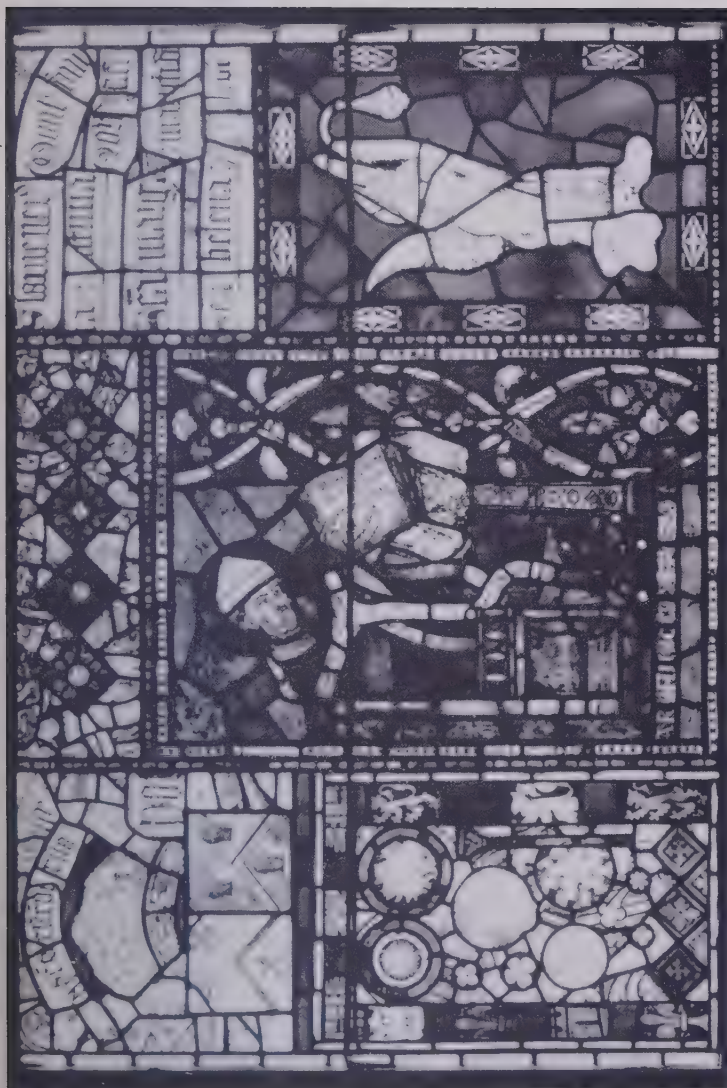


Photo Entwistle

The St. Dunstan window in St. Gabriel's Chapel

Alongside it is the familiar rebus of the last Prior of Christ Church, Dom Thomas Goldwell—the black letters T and G set over a golden well surmounted by a great golden P (for Prior). Other similar quarries can be seen in St. Anselms Chapel and in the old church of St. Alphege in the City and it would seem that a number of these little quarries were made about 1520, perhaps to adorn the windows of some of the domestic buildings of the Priory.

A few feet away in the south wall of St. Gabriel's Chapel has been placed an impressive figure of St. Dunstan—much restored work of the XIIIth century. This was given to the Cathedral in 1944 by Miss Susan Minet and shows the saint in full pontificals, writing in a book inscribed "Archiepiscopus Dunstanus", the face, hands, and book being a modern restoration based on a M.S. in the British Museum according to Rackham. All round the figure are a pleasant jumble of scraps—on the right of the Saint a piece of XIIIth century bordering and a lovely XVth century angel (in a blue and gold border) swinging a censer in yellow stain on a rich red ground and above, a series of labels with the names of saints in XVth century Gothic type—Sc Laurentius, Scta Etheldreda, Scta Margareta, Scta Helena, etc., perhaps from a set of lost figures of saints once in the windows of the Nave. On the left of the Dunstan panel can be seen two coats, probably early XIXth century, under a big yellow crown in stain of Tudor date, commemorating the alliance of the families of Finch and Hatton which took place in 1764 when the Hon. Edward Finch assumed the additional name of Hatton on inheriting the estates of that family. He and his descendants were Earls of Winchelsea and their seat was at Eastwell Park. (This glass may have come from Patricbourne where the eleventh earl died in 1850). One coat is FINCH—Argent a chevron between three griffins sable and the other, HATTON—Azure a chevron between three garbs or. The top and bottom of this Norman window has been filled with grisaille and other ornamental pieces of glass of the XIIIth and XIVth century date and other pieces include the fleur de lis of France and the lions and castles of Castile and Leon which may commemorate the two wives of Edward I, Margaret of France whom he married in the Cathedral on September 8th, 1299 after the death of the well-beloved Eleanor of Castile. A fine bearded male head, an Agnus Dei and a sun in splendour seen here are all work of the fifteenth century.

Finally, it is as well to record that in a window in the Cathedral Library has been placed a very attractive medallion of the XIIIth century with a ruby border and deep blue background, on which is a leaf design of olive green and brown in the centre with other leaves—or and argent—springing from it.

I should like to record my great debt to Dr. William Urry, Mr. Cecil Humphery-Smith and Mr. P. H. Blake for help with the heraldic aspects of this article.

D. INGRAM HILL.

THE KENTISH CHOUGH

There are two schools of thought about the Chough, the bird represented on Becket's coat of arms, as to its locality of origin. It had previously been referred to in the Friends' publications as the "Cornish Chough" rather than the "Kentish Chough". Mr. McCormick Goodhart, a Friend since 1934, and a protagonist of the Kentish bird, wrote to us to this effect:—

"May I refer to what appears to be a rather strange misprint in the description of the Badges for membership? Surely the bird mentioned should not be a 'Cornish Chough' but a 'Kentish Chough', a very well known inhabitant of the County that could be observed not very long ago around the cliffs at Dover. To go a little step further I was one of the Founders of the 'Kentish Choughs' in the late 90's and we delighted in playing cricket on the various private estates owned by our Fathers and others. I still have one of the scarves which took the place of belts in those days." He also contributed the following extracts:—

THE CHOUGH

Pyrrhocorax graculus (Linn.)

from "A History of the Birds of Kent" by Norman F. Ticehurst

That the Chough was once a resident of the chalk cliffs of Kent there is no doubt. Be that as it may, the species has been quite extinct as a native of the county since 1840 or 1850.

* * *

The bird is represented in the arms of the See of Canterbury.

* * *

The earliest probable reference to the Chough in Kent is contained in that well-known and often-quoted passage from *King Lear* (Act IV, Scene 6), in which Shakespear gives his masterly description of the cliff near Dover, which to this day bears his name:

"Come on, Sir; here's the place:—Stand still:—How fearful

And dizzy 'tis, to cast one's eyes so low!

The crows and choughs that wing the midway air,

Show scarce so gross as beetles."

* * *

Between 1667 and 1776 it would appear that the original Kentish race of Choughs became extinct, though it still flourished on the next range of chalk cliffs to the west, viz., Beachey Head, in Sussex, for which we have Gilbert White's authority.

* * *

About or somewhat prior to 1776 the species seems to have been re-established in its old haunts by the escape of a pair of captive birds, for though not mentioned in the earlier editions of the work we find in the 1776 edition of Pennant's *Zoology* (I, p. 229), the

following passage: "It is also found in small numbers on Dover cliffs, where they came by accident; a gentleman in that neighbourhood had a pair sent as a present from Cornwall, which escaped and stocked those rocks. They sometimes desert the place for a week or ten days at a time and repeat it several times in the year." Thus, by a lucky chance once more established in its old home, the small colony existed for perhaps another seventy years. Latham, in 1822, mentions having actually received examples from the Dover cliffs, "where they breed". In 1844 Pemberton Bartlett states that "these birds are rarely to be met with in the neighbourhood of the cliffs at Dover".

* * *

Two, if not three, specimens are still in existence. The first specimen is that in the Dover Museum. The specimen in the Simmons' collection in the Maidstone Museum may well be also a Kentish specimen, and it is so labelled.

* * *

The specimen in the Hammond collection at Canterbury bears no label, and there is no reason for believing it to have been obtained in the county, but the one in the Exeter Museum from Chaffey's collection, from the early date at which this was formed, may possibly be a Kent bird.

L. McCORMICK-GOODHART

THE RETIREMENT OF A GREAT CRAFTSMAN

Mr. George Easton, the 70-year-old glass expert, has recently retired after working in the Cathedral Glass Workshop since he was 13 years old. He had worked during this time with Mr. Samuel Caldwell, whose death was announced in the *Chronicle* last year, and during his term of office had carried out the arduous task of re-leading all the ancient glass. This was partly completed in 1914 before the First World War and again in 1939 when the outbreak of the Second World War made it necessary to take down again all the historic windows for protection from blast. For this to happen twice in a man's life time made the task comparable to the labours of Hercules, for in both the First and Second World Wars the valuable glass was taken down and stored underground, and again replaced afterwards.

Mr. Easton has seen great and historic events in this Cathedral and he has played a long rôle in the preservation of one of the crowning glories. The Friends of the Cathedral are proud to have been associated with, at least, some part of the work that has been done for the preservation of the glass, and we extend to Mr. Easton our sincere greetings and every good wish for health and happiness throughout his retirement.

DEATHS OF FRIENDS

We record with reverence and honour the deaths of the following Friends:—

ABBOTT, Miss J.	Faversham
ACRES, Mrs. E. L.	Wroughton
ALLISON, Mrs. N. L.	Natal, South Africa
BARBER, H. W.	Canterbury
BARTLETT, Miss R.	London
BATES, S. R.	Farnham
BELTON, Mrs. E. M.	Stroud
BIRD, Capt. O., M.C., J.P.	Knowle
BLAXLAND, Major-General, C.B., O.B.E.	Kingsdown
BLANDFORD, A. H.	Westgate-on-Sea
CAPP, Mrs. C. S.	Quebec, Canada
CAVENAGH, W. G.	Heathfield
CLINCH, Mrs. A. M.	Canterbury
COBB, Miss A.	Margate
COGGER, R. W.	Radlett
DAINTREY, Mrs. M. E.	Tavistock
DALE, A. F.	Hornchurch
DAVIDSON, Miss E. H.	Ringwood
DERVILLE, Major Teichman, O.B.E., J.P.	New Romney
ELKINGTON, Mrs. M.	St. Margaret's-at-Cliffe
ELLIOTT, B.	Barnet
ERICSSON, Miss E. M.	Haslemere
FOX, Miss V.	Canterbury
FRIEND, Mrs.	Wingham
GREEN, W.	Bexley Heath
GRUNDY, A. S.	Chestfield
GUTHRIE, Mrs. E. M. S.	Higher Bebington
HAMILL, Mrs. L. M.	London, N.14
HARRISON, Miss W. G.	Folkestone
HATCH, W.	Birchington
HOAD, A. V.	Folkestone
HODDER, J.	Wisbech
HORNE, Mrs. M. E.	Felixstowe
HOULDER, Mrs. A.	Herne Bay
HUGHES, The Revd. D. E.	Chilham
JESSON, E. W.	Canterbury
KENNEDY, Mrs. M.	Tankerton
KIRK, The Revd. P.	Canterbury
KNAPP, Lady	Farnham
KRAFFT, W. de	Tenterden
LARKINS, Mrs. E. C.	Whipton
LEIGH, Mrs. F. G.	Canterbury
LOUND, V. S.	Eastbourne
LOW, Miss J. T.	St. Andrews, Fife
MAW, Mrs. G. M.	Woking
MURDOCH, Mrs. B.	Needham, Mass., U.S.A.
MILLAR, Mrs. C. E.	Cobham
MILLARD, Miss E. E.	Canterbury
NEILSON, Miss L. A.	California, U.S.A.
PAGE, Miss D.	Barham
PAGE, Sir Max	Selling
PARKER, C. H., M.B.E.	Dorking
PATTISON, Mrs. E. H.	New York, U.S.A.
PHILLIPS, Miss R. F. Faudel	London
REMINGTON, The Rt. Revd. W. P.	California, U.S.A.

continued on page 42.

Deaths of Friends—continued

RIDLEY, G. F.	Purley
RYALL, The Revd. Canon P. J.	Lyme Regis
SCALES, W. H.	Bekesbourne
SCOTT, Miss B. Munro	London
SECCOMBE, Mrs. A. S.	Canterbury
SIDEBOTHAM, F. L.	Brimfield
SMITH, Miss C. Sinclair	Canterbury
SNOWDEN, A. O.	Canterbury
SPARKS, Miss E. M.	Alton
STROUTS, Mrs. R.	Addiscombe
SUART, A. B.	Paignton
TATHAM, Mrs. H. L.	Islip
THORLBY, W. J.	Thornton Heath
TIMMS, Miss A. S.	Herne Bay
TOMLINSON, Major F. W., F.S.A.	Sandwich
UNDERHILL, Miss M.	Godalming
UPPERTON, Mrs. R.	Devon
WARNER, E. H. Lee, O.B.E.	Harleston
WHITE, Mrs. M.	Canterbury
WILDE, Mrs. C. A.	Folkestone
WIND, Miss K.	Dover
WITNEY, Mrs. E. W.	Whitstable

Errata from the Report, 1964:

CAPTAIN R. E. JEFFREYS, R.N.

Doddington

CATHEDRAL CHURCH OF CHRIST, CANTERBURY

SERVICES AND SPECIAL EVENTS

1964

- Sat., Nov. 14. 7 p.m., Recital by Hervey Alan (Bass) and Kenneth Best (Organ).
7.30 p.m., Recital by Canterbury Male Voice Choir. Chapter House.
- Sun., „ 15. 2.45 p.m., Holy Baptism. St. Gabriel. Dr. Shirley officiates.
- Sat., „ 21. 7 p.m., Recital by Cathedral Choir, Walter Emery (Organ), Cyril Wade (Tenor) and an instrumental ensemble. Programme includes polyphonic settings of Bach Chorales.
- Sun., „ 22. 3 p.m. *St. Cecilia's Day*. Evensong will be said and a Sermon preached, after which the Cathedral Choir will sing Bach's Cantata *Wachet Auf*.
- Fri., „ 27. 8.30 p.m., Recital by Francis Jackson, Organist of York Minster.
- Mon., „ 30. 11 a.m., *St. Andrew's Day*. Consecration of the Reverend Anthony Paul Tremlett, Vicar of St. Stephen's, Rochester Row, Westminster, to be Bishop Suffragan of Dover by the Lord Archbishop.

- Sat., Dec. 5. 11 a.m., Confirmation by the Lord Archbishop.
2.15 p.m., Quiet Afternoon for Sunday School Teachers. Eastern Crypt.
7 p.m., Recital by the Cathedral Choir with Orchestra. Programme includes Bach's Cantata No. 161 and Hadyn's *Mass in D* (The Nelson).
- Sun., „ 6. 4.30 p.m., Choir School Concert. Chapter House.
- Sat., „ 12. 4 p.m., Wolf Cub Gift Service. Our Lady Undercroft.
7 p.m., Performance of Handel's *Samson* by the Canterbury Choral Society. Nave.
- Sun., „ 13. 2.15 p.m., Girl Guides' Gift Service. Our Lady Undercroft.
- Thur., „ 17. 5 p.m., King's School Carol Service.
- Sun., „ 20. 10.30 a.m., Ordination by the Lord Archbishop.
- Mon., „ 21. 10.15 a.m., *St. Thomas's Day*. Sung Eucharist.
- Thur., „ 24. 3 p.m., Procession and Blessing of the Crib.
6.50 p.m., The Boy Choristers accompany the Lord Archbishop to the Carol Service in the Municipal Car Park.
- Fri., „ 25. 7 a.m. and 8 a.m., Holy Communion.
10.30 a.m., Matins. *Preacher*: The Lord Archbishop.
11.45 a.m., Sung Eucharist.
3.30 p.m., Evensong.
- Sun., „ 27. 6.30 p.m., Service of Nine Lessons and Carols.
- Tues., „ 29. 10.15 a.m., *St. Thomas Becket*. Sung Eucharist.
5.30 p.m., Evensong and Procession to the Martyrdom.
- Wed., „ 30. Services sung by Men's Voices up to and including Sunday, January 3rd.
- 1965
- Sat., Jan. 2. 3 p.m., Rural Deanery Carol Service. Nave.
Evensong will be said at 5.30 p.m.
- Mon., „ 4. Services will be said up to and including Saturday, January 9th.

NEXT YEAR'S FESTIVAL DAY—JUNE 19TH, 1965

As we go to press we are sad to learn of the death of Mr. Percy Baker, the much loved vesturer, who has given many years of devoted service to the Cathedral.

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No. 2. "Chapel of St. Michael and All Angels, The Buffs, and the Ship's Bell of H.M.S. <i>Canterbury</i> (revised 1960) ...	1 6
No. 3. "Of the Burning and Repair of the Church of Canterbury in the Year 1174" from the Latin of Gervase, a Monk of the Priory of Christ Church, Canterbury, edited by Charles Cotton, O.B.E., F.R.C.P.E., M.R.C.S. (Eng.) ...	2 0
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CHRONICLE

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CHRONICLE

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ACKNOWLEDGEMENTS

The Friends of Canterbury Cathedral wish to express appreciation and gratitude to all contributors to this issue, and to the Press for generously permitting the use of their plates. Thanks are due to the Editors of the following, who have kindly co-operated in this way:—the *Radio Times*, the *Kentish Gazette*, the *Kent Messenger*, the *Kentish Observer*, and the *Kentish Express*.



Kent Messenger

THE IMAGE OF 1965

The visit of Her Majesty the Queen, the First Friend on the Roll, to distribute the Royal Maundy money in the Cathedral on Maundy Thursday, April 15th. As it was not possible to include adequate coverage for this historic occasion within the small scope of this book, a souvenir double page of pictures is enclosed for each Friend.

EDITORIAL

As the year matures and thoughts, like the leaves, become mellowed we can already discern in the early mists of time, the form and character which 1965 will take in retrospect. The past two years had been clouded with the sorrows of death and loss shadowing our work, but through even the darkest of their undertones glowed the warm embers of hope, inspired by the lives of those we mourned. The beginning of this year brought the death of Sir Winston Churchill, our distinguished and dearly loved patron, bringing with it, after the sadness, a triumphant note of thanksgiving for the privilege of living in the time of the great leader of men.

The visit of Her Majesty the Queen, our First Friend, to distribute the Royal Maundy Money in April produced a moment in time of deeply felt rejoicing, in which the solemn and beautiful service set the shape and form of our retrospective image of the year—an inspiring image of royal thanksgiving and gracious tradition, it dispelled the lingering shadows of past years to reveal the glowing fire of deeper truths. We wish all Friends could have been present, but as this was not possible it is hoped that the enclosed souvenir of the great and historic occasion may preserve a hint of its solemn beauty. We are grateful to the Press for generously allowing us the use of their plates, and so making this record possible.

The same aura of thanksgiving encircled the Festival, and the birth of the opera, *The Boy from the Catacombs*. We would like to thank again the many people who, in a spirit of dedication, brought this great little opera into being.

The American Ambassadorial visit on Friends' Festival Day marked another token of the Friendship in which the Cathedral is held on both sides of the Atlantic, and the impressive service in the cloisters to dedicate three restored bays, was both memorable and inspiring.

There have been many testimonies of appreciation of the Festival and one in particular is a rewarding tribute to the spirit which binds us in unison. One Friend was unable to ascertain if any other people were coming from her home town on Friends' Festival Day, and in the end she came alone. Her letter of appreciation contains this unforgettable simple sentence which sums up the essence of our confraternity:—"But I did not feel lonely at the Festival, because we are all Friends".

We are privileged, in this issue, to have contributions from several distinguished people as tributes to Friends who have passed on. The Dean of Washington Cathedral, the Very Reverend Dean Sayre, has graciously allowed his tribute to Sir Winston Churchill to be published, together with the very beautiful prayer written by him for the Memorial Service in Washington Cathedral.

We are deeply touched that within our sister cathedral across the Atlantic these deeper feelings should have been shared in so splendid and moving tribute to a much loved Englishman. Our

thanks go out to Dean Sayre for yet another testimony of the Friendship which links Washington Cathedral with Canterbury.

Mr. Martin Browne, who has served on the Council of the Friends for many years, and who has done much great work in the field of ecclesiastical drama, brings his wide experience and knowledge to pay tribute to T. S. Eliot, the late author who was commissioned by the Friends to write *Murder in the Cathedral*. Since the first performance in the Chapter House in 1935, the fame of the Becket drama has gone far and wide into almost every country in the world and it has been translated into several languages, including Russian. This international reputé was forcibly brought home to the British traveller this summer, when, on a remote Italian railway station, posters were to be seen suspended from the vertical girders announcing performances of *Assassination nella Cattedrale* by Thomas Stearns Eliot. In Canterbury his name is perpetuated in the first completed building of the new University—Eliot College.

We are grateful also to Canon A. K. Cragg, the Principal of St. Augustine's College for the fine obituary to our devoted voluntary helper, the Reverend C. G. Stapley. His sincere and beautifully phrased tribute has the same quality of thanksgiving which now illumines our image of the passing year, carrying it forward brightly into the future.

DAGMAR.

THE ARCHDEACON OF MA'IDSTONE TO BECOME THE BISHOP OF STOCKPORT



Kent Messenger

A happy picture of the Venerable Gordon Strutt as he receives Her Majesty the Queen on the steps of Christ Church College after the Royal Maundy Service

The news that the Venerable Gordon Strutt was to become the Bishop of Stockport brought a note of sadness to the Friends in the loss of their former Vice-Chairman. As Acting Chairman, before the arrival of Dean White-Thomson, he had held the reins with a quiet dignity coupled with a firm grasp of the practical issues which this work involves. His sympathetic understanding of human nature and his philosophic smile have endeared him to all who know him and have worked with him.

The Friends of the Cathedral remember his work here with gratitude and wish him God-speed in his new sphere of life.

IN WASHINGTON CATHEDRAL,
THE MEMORIAL SERMON TO SIR WINSTON
CHURCHILL, BY THE DEAN, THE VERY REVEREND
FRANCIS B. SAYRE, Jr., ON 31ST JANUARY, 1965.

"Mine eyes have seen the glory
of the coming of the Lord . . ."

For a moment yesterday you may have been startled to hear the Battle Hymn of the Republic crossing the ocean by Telstar from the funeral service in London for Sir Winston Churchill. But how utterly right it was for the British, 'neath the shadow of such a man, to sing that song he loved! There was something about Churchill that goes with the "watchfires of a hundred circling camps". In the agony of crisis he could read God's "righteous sentence by the dim and flaring lamps". History was for him the majestic unfolding of liberating truths, marching on, overturning the shorter terms of man's mind, "trampling out the vintage where the grapes of wrath are stored". Churchill could see flickering on the vast horizon the "fateful lightning of God's terrible swift sword". He saw, turning, the hinge of Fate and knew that Destiny in the end lies in the hand of the Almighty, beyond even the most valiant struggle, far above the little whims or vagaries of men and nations.

Most men see that only when dying—Winston Churchill knew it all his life. It's what linked him to us, to the soldier in every American's memory of the Civil War, camped about his fire by night; making ready for the morrow, and the final charge where the brother that would be killed would be his own. Oh, the reckoning of blindness! The agony out of which truth is born!

Man is never ready for it, never open, too small. A prophet stands before him, one with a burning coal of fire upon his lips and the sweep of Heaven in his eyes. Isaiah perceives the glory God holds in store for us across the ages: "Good tidings to the meek . . . to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound". Such is the deep current of the ocean, the jet stream of ice-cold air invisibly circling earth far above the clouds. Justice and love are our inexorable destiny, against which all else is measured and weighed in the balance.

But the people of Isaiah were already in exile when the prophet spoke. They had not remembered. They had watched only the little swirls of tide beside the familiar beach, the configuration of clouds nearby. But they had not looked beyond, nor yet deep within. And God's truth, marching on, left them stranded by the waters, the shallow waters of Babylon.

So was Churchill rejected in all those years when he opposed his clear vision of the grand design to the umbrella diplomacy of temporizers. He watched the compromises; he winced at the

lullabies of security. But he never let go the straight plumb line which he saw to be the thread of history and from which no people may waiver and survive.

So when at last the wick was burnt and the flickering fires were lit in soldiers' camps, Britain turned to this staunch man—he to preside as God trod out the grapes of wrath and straightened the wandering way. A world, broken and soft, had to be welded in steel against the tyranny that always lurks in the wings of selfishness and ease. No one now alive will ever forget the summons and the growling courage of Churchill's call to jettison every lesser thing and fight with our whole might for the eternal, come what may. That was indeed the "finest hour" of this century. In a trice, by a single phrase, the labour of every life was linked to the glory of the coming of the Lord. The liberty of captives and good tidings for the humble were all of a sudden the doorsteps of every day—very near things in our lives.

But all that was twenty-five years ago, beyond the memory of one-third of citizens now alive. And even as we laud the honour of the prophet, it is so easy to domesticate his message. Beware lest even as we bury Churchill with praise and thanksgiving, we do not also inter with him the vaulting vision of God's inexorable purpose for mankind which was ever his star but so seldom ours.

Seldom ours, I say, because God's great design is so much bolder than our own! It will not be made to fit our propensities; it overrules our easy rationalizations and requires of us so much more than normally we are willing to give. And it rarely runs a convenient track to our little plans or blesses what we hold up as worthy.

The people of Nazareth were quite content when Jesus stood in their synagogue and read to them the words of Isaiah, already old in their past. "Gracious words!" they sighed. "God", they were thinking, "would bind up their broken hearts." Complacent were they in assuming that the meek to whom good tidings would be given were *themselves*. Others are ruffians; but in every man's own eyes *he* alone is humble, deserving. So they sat back, that day in Jesus' home village, to hear what blessing the young prophet might foretell. How would God's plan supplement their own?

But God's Providence is not to be stuffed into any such self-congratulation as that, said Jesus. God is a stranger in His own country, the prophet without honour. God's omnipotent way bursts all the little pigeonholes where men would store up grace for themselves. He puts down the proud in the imagination of their hearts and exalts them of low degree. In Elijah's time blessing was given not to Hebrews only, but to a stranger of Sidon. So is expectation confounded. And when Elisha was God's man, the only leper healed in all Israel was an outlander from Syria! God's people are forever mistaking His blessing! For it is always wider and more splendid than they dare to guess. The compact of the Divine with history is not held by any human boundary. In the end it must crumble all

the little partial conveniences that we set up to preserve and edify ourselves.

That, surely, was the guage of Winston Churchill's indomitable faith. He saw the horseman riding, the terrible swift sword in his hand, the glory of God going on before to mark out the way of pilgrims.

If, then, we would honour this knight buried yesterday in pomp and pageantry and at the same time heed the Lord Christ, quietly telling the infinite wideness of God's will, then we must lift up our lives again to that pervading strength that is beyond our own. Many are the battles ahead; acute the challenge of the future. Not yet have we learned to live at peace in the presence of profound difference—of race, or ideology, or relative ascent upon the rungs of liberty. Nor do we know yet how to manage the immense responsibility of undreamed power which science is giving into our hands. The pace of change, the awesome possibilities of total control, far outstrip the accustomed devices by which hitherto we have managed in a broken sort of way.

The new age, catching up all mankind in its quick advance, requires of us a new dimension, a clearer knowledge of our holy dependency upon the Author of it all. We must fit our lives to His design or be shattered against Fate. Who knows what instruments God will choose to shepherd us into the dawn of the day ahead?

Unsuspected and surprising are His ways, and it is not always we whom He deigns to use. Who knows what dusky race may yet be His lamp? Or what unformed chaos He may light upon in which to order His way? For us there may remain nought but a Cross—"Blood, sweat and tears". Resurrection may well emerge from quarters still undiscerned, but that it shall be given we may not doubt. For have we not seen already in Jesus Christ and in His servant, Winston, "The Glory of the Coming of the Lord"?

This prayer was written by the Dean, and was followed by two from the Prayer Book of the Church of England.

In the Name of God, Creator of all Mankind, whose Providence governeth all nations upon earth:

I bid you to hold in your prayers this day God's staunch servant,
WINSTON;

First of all praising our Heavenly Father that in time of adversity and darkness, He did raise up so valiant a leader to preserve in the world the precious gift of Freedom.

Glory be to Thee, O Lord, for a life wise in counsel, indomitable in spirit, enduring in strength, whose resolute hand was our trusted defence, and whose words of fortitude brought forth our finest hour.

Next let us lift our hearts in thanksgiving for all that God in His inexhaustible mystery revealed to us by the insight of this man's life:

of destiny, and the sweeping truth of history; of landmarks discerned in the wilderness; of meaning deep-embedded in every day.

We thank Thee, Lord, for that goodly humour and impatient wrath by which Thy servant encouraged us to steadfastness and deeper perceiving; and for his life prodigal in its abundance by which we were taught the measure of Thy bounty. Grant that the labour of his years may now be fulfilled in Thine eternal kingdom.

Finally, let us commend to the merciful Redeemer that great spirit whose wide sympathy stopped not at any border, but spanned the sea and was rooted in many nations; asking God to nourish in us "faith in each other's purposes, hope in each other's future, and charity towards each other's shortcomings".

We beseech Thee, O blessed Lord God, that as Thou dost receive the soul of Thy servant in glory everlasting, so we, too, may cherish that flame that burned among us, and learn to "walk together side by side in majesty, in justice, and in peace".

And vouchsafe, O Father, at the last, that with Thy servant, WINSTON, together with Thy saints, we may receive the wonder of Thy Grace and truth eternal; through the risen power of Thine own Son, our Saviour Jesus Christ. Amen.

Almighty God, Father of all mercies and giver of all comfort, deal graciously we pray Thee with those who mourn, that casting every care on Thee, they may know the consolation of Thy love; through Jesus Christ our Lord. Amen.

Almighty God, from whom all thoughts of truth and peace proceed, kindle we pray Thee in the hearts of all men, the true love of peace, and guide with Thy pure and peaceable wisdom those who take counsel for the nations of the earth, that in tranquility thy kingdom may go forward till the earth is filled with the knowledge of Thy love; through Jesus Christ our Lord. Amen.

THE DONOR OF THE BLACK PRINCE'S ACHEIVEMENTS

We record with reverence and honour the death of Mr. H. Simmonds, a great Friend of this Cathedral, and the donor of the replicas of the Black Prince's Achievements in 1954. His widow has recently given to the library, in his name, a valuable French book, much prized by him in his lifetime, written by the Black Prince's Herald. The title is *Le Prince Noir*, poème du Héraut d'Armes, Chandos; it is a lyrical poem, in old French, describing the Black Prince's campaigns, from Crécy until his death, from the original manuscript, in Worcester College, Oxford.

THOMAS STEARNS ELIOT

an
appreciation
by

E. MARTIN
BROWNE



Block loaned by Radio Times

"A thousand words on T. S. Eliot." That is what the Editor asked for. Words! I have always had a healthy awe of them since I met that shy, silent man at a week-end party in December, 1930 at George Bell's house at Chichester. If I dare to use them about him, I must try to adopt his own standard. I cannot succeed, of course, for he was a professional, a man who had dedicated his life to words, who had mastered the art of writing, but who never felt he had mastered words. In East Coker, during the war, he described himself as

.... having had twenty years
Trying to learn to use words, and every attempt
Is a wholly new start, and a different kind of failure
Because one has only learnt to get the better of words
For the thing one no longer has to say, or the way in which
One is no longer disposed to say it. And so each venture
Is a new beginning, a raid on the inarticulate

When we met, he had not long come into the Anglican Church, and was eager to put his genius at its service. He wanted to make a change from the series of poems and critical essays which had occupied the 1920's and to write for the stage. Since he wanted to write in verse, however, opportunities were meagre. Fortunately, his desire and my situation corresponded; and soon I was able to arrange that he be invited to write "the words" (as he put it) for the pageant-play to be produced at Sadler's Wells for the Forty-Five Churches Fund of the Diocese of London.

This was a formidable task for both of us; and it was typical of

Eliot that he undertook the labour with no illusions as to the temporary nature of the whole work or the limitations on the way it would be shown, with an amateur and student cast, for a paltry fee, because it was what at that moment he wanted to do. As a dramatist, he gained the indispensable advantage of hearing the reaction of large audiences to his words. His major contribution to *The Rock* was the series of Choruses for a mixed body of speakers trained by Elsie Fogerty. Produced under pressure of time, they are not among his finest writings; but they contain some of his finest passages, and one of them is again on words:

Out of the slimy mud of words, out of the sleet and hail of verbal imprecisions,

Approximate thoughts and feelings, words that have taken the place of thoughts and feelings,

There spring the perfect order of speech, and the beauty of incantation.

Lord, shall we not bring these gifts to your service?

This great gift of his, indeed, was brought to the service of God and offered during all the rest of his life. And Canterbury gained the benefit of his undoubted masterpiece in verse drama, *Murder in the Cathedral*.

George Bell, seeing *The Rock*, asked him to write a play for the Canterbury Festival of 1935. Up to that time, the Festival had lived on revivals or on scripts already in existence. Eliot's play set a new standard and gave a new impetus, making the Canterbury Festival for some years the centre of the movement towards a Christian drama of the twentieth century. Even though that movement has proved stillborn, even though the Festival has not yet recovered the quality of those days, *Murder in the Cathedral* and the major plays which followed it remain a permanent contribution to the life of our age.

Eliot's play was a shock to its first players and audiences. It broke right away from the pattern of verse then in use for drama, a pattern based on the iambic pentameter which had been the norm ever since Shakespeare. He went back, for a guide, to *Everyman*, and further back, for the choruses, to the Greeks; but as always, in going back to tradition he took a great step forward. The verse of *Murder*, particularly that of the choruses, is free: not in the sense of licence, which Eliot had no use for in writing or in life, but in the sense of liberation from the limitations imposed by the "poetic" conception of poetry: limitations of form, of subject, of words. It is great writing because it combines the direct, simple statement of the facts of living:

We are not ignorant women, we know what we must expect and not expect,

with the whole gamut of experience, terrible (the horror of the ape) and transcendent:

We praise Thee, O God, for Thy glory displayed in all the creatures of the earth

It is idiosyncratic, no one else could have written it, yet it is universal, putting into words the terrors, the shames, the aspirations which are in all our hearts. Thomas Becket belongs to Canterbury but also to the world; so does Thomas Stearns Eliot.

In the twenty years after that, four more plays appeared, all in modern settings; and his verse was conditioned to the ways of contemporary colloquial speech. The poetry was "rationed", as he said, to ensure that it was never decoration but always integral to the drama. This discipline was typical of the man as of the artist. He would never escape into beauty: that gift should be looked for only as a product of exact truth. His studies of contemporary characters in the later plays have a deep and penetrating honesty; and the disturbing effect of his comedies, such as *The Cocktail Party*, is matched by the sense that behind their exposure of our weaknesses lies the certainty of a purpose and a mercy which will meet and transmute them all. For, although they don't mention God, these plays are just as profoundly Christian as *Murder*, which is the work of a Friend who does not design so much to preserve the beauty or the historical associations of Canterbury as to re-state the purpose for which it was built, and to bring these gifts to your service.

CECIL GEORGE STAPLEY, 1886-1965

SIX PREACHER CANTERBURY CATHEDRAL SINCE 1944

SUB-WARDEN ST. AUGUSTINE'S COLLEGE 1933-1947

Members of St. Augustine's College can walk around the city with a wistfully possessive feeling. For there are many properties built with their stones, filched in wheel-barrows from the ancient Abbey after the Dissolution, in the decades and centuries following 1538. Few stones have gone further, or to better purpose, than a single one which Cecil Stapley, somewhat guiltily, as he confesses, took up from the ruins during his life in the College. It turns up again in one of his first letters from South India, written in 1910, when he describes how he slipped it under the foundation at the ceremonial stone-laying of the new school at Nazareth, near Tinnevely, where he taught. "Thus the old and the new are linked together", he wrote back to the Warden.

A loving imagination, a sense of the past, an eager vision and a lively turn of mind—characteristic qualities of Cecil Stapley—are in that little touch of acted poetry, the sacramental gesture that linked the two parts of him, the Canterbury nurture and the Indian

vocation. At his passing, in his eightieth year, on August 13th last, the College Faculty passed the following Minute:

“The Corporate Body remembers with gratitude the life and service of Cecil G. Stapley, who first entered its walls as a student in 1904, who upheld its best traditions in missionary scholarship and devotion in the area of South India and in the Tamil language, whose years in the College as Fellow, Bursar and Sub-Warden included the trials and buffetings of war and whose vigorous old age since parochial retirement has been passed in close local association with its new commission as the Central College and in the painstaking care of its archives. We give thanks for a faithful priest and administrator and for a man greatly beloved, whose memory is a benediction.”

Three-score years of association with a single city is a long span. There are now very few who can write of his youthful beginnings, his assiduity in the conquest of Tamil—a formidable speech—and his steady perseverance through many vicissitudes in the training of Indian clergy. He brought the same doggedness and tenacity of purpose to his life and work in Canterbury in the thirties. His diligence and devotion were untiring in the care of the College buildings through the tragic period of the blitz, when his beloved Fyndon Gate, and much else, stood gaunt and battered to the sky.

It was the very intensity of this affection for the old order that made it hard for him to approve the changes that inaugurated the Central College from the legacy of the Missionary College. But from his Parish in Sholden (where he was Rural Dean of Deal) and his last nine years of retirement in our midst he came slowly but steadily to a warm acceptance of the continuity. His part as Honorary Fellow in our common life was its visible link, now sadly broken, with that past. He was meticulous and affectionate in his care for former members and his work in the College archives; in many capacities, as Prison Chaplain, tutor in Greek, as priest on call, he lived unstintedly. The Cathedral shared in his activities, not only in the annual sermon as Six Preacher, but as guide and chaplain and honorary accountant to the Friends. The incapacities of age which he had of late begun to fear, never overtook him. He was active to the end and on the Sunday before his passing preached in St. Paul's Church at Evensong on the meaning of the Transfiguration. It was as he would have wished. The theme has the same poetic validity that belonged with his initiation to India. If stones deserve our affection for the ends they house, and symbolise the bonds of time and place, how much more the living stones of the “holy and humble in heart” who in their generation have shaped the house of our heritage and whose love, with us, of the one external fabric betokens an unchanging communion? So, as Bunyan would have said, “the mood is grateful, for the end is joy”.

A. K. CRAGG.



Kentish Gazette
The name of T. S. Eliot is perpetuated in the first completed building of the University of Kent at Canterbury—Eliot College



Kentish Gazette

"THE BOY FROM THE CATACOMBS" composed by Alan Ridout and performed by the boys of the Cathedral Choir School

Tarcisius, a young Roman, kneels before the priest to receive the viaticum, or sacrament, which he had volunteered to take to a fellow Christian who has been captured and condemned to death. I kneel before Andrew, I vilo the priest. Huw Lewis, the mother, Ilse Wolf and to either



Kent Messenger

THE FRIENDS' FESTIVAL 1965

The last Festival was dominated by two outstanding features, the first production of *The Boy from the Catacombs* and the visit of the American Ambassadorial deputation for the dedication of the restored cloister bays. The cost of two of these bays had been generously defrayed by individual Friends, Viscountess Broome who had donated bay number 25, also Mrs. A. H. Beaumont and Mr. M. S. Beaumont who together donated bay number 10. The third bay, number 16, had been restored by funds subscribed by American Friends.

The guest of honour for Friends' Festival Day, the American Ambassador, His Excellency Mr. David K. E. Bruce, C.B.E., was unable to be present, owing to an attack of influenza, and his place was taken by Professor C. Brooks, his cultural attaché. During the Friends' Service "the Battle Hymn of the Republic" was sung, in honour of the American visitors and reminiscent of the funeral of Sir Winston Churchill earlier in the year. After the service the Friends and clergy gathered on the cloister garth, filling all the four walks, and the Dean, in performing a simple dedication ceremony for all three bays, asked Professor Brooks to unveil a commemorative plaque. Professor Brooks replied, "Mr. Dean, remembering those citizens of the United States of America, Friends of Canterbury Cathedral, who have contributed to this work, I have pleasure in unveiling this tablet, recording their gifts for the restoration of the beauty of these cloisters".

After tea in the Great Hall of the King's School, Professor Brooks read the speech that was to have been made by the Ambassador.

He said: "There must be few people living in this country to whom the name of Canterbury does not convey some meaning. What is true of England is also true, to a large extent, of the United States, where to many, Canterbury represents part of those values and aspirations that are the joint and much-prized heritage of our two civilisations.

"For over 1,300 years, your great Cathedral has been the scene of continuous Christian worship, presided over by a succession of Archbishops, whose proud boast it is that the Episcopal line, first established in 579, can trace an unbroken descent from St. Augustine—whose throne is still preserved in this Cathedral—down to Archbishop Ramsey in our own times.

"I like to think, when travellers come to this country as they have done in such numbers, and for so many centuries, one of the first great landmarks they are likely to see is not the machine-gun posts or barbed wire entanglements that encircle less fortunate lands, but this marvellous man-made tribute to the faith of a Christian people."

Mr. Bruce said that people might be forgiven for imagining that the history of England had been written in Canterbury—although he feared that since the film production of *Becket* there were those Americans who might imagine it was written in Hollywood. What could not be forgotten, was that 23 years ago Canterbury found itself, for the first time in its long history, in the front line of battle, when bombs fell on the city, damaging a large number of buildings and destroying, among others, the Chapter Library.

The Cathedral had, fortunately, escaped the worst of the damage, but buildings such as that had even graver dangers than bombs.

"To ensure that what has been so lovingly created in the past should be preserved for the future, to protect, restore, beautify, these are tasks requiring a high degree of knowledge, generosity and enthusiasm," he said.

"Canterbury is fortunate in having found in the Friends of the Cathedral a body possessing all these qualities."

The gifts from the Friends were international, he said.

"I am proud to feel that in this way, we of the New World, who belong to the same Christian faith that first created this wonderful Cathedral, have assisted in its preservation."

Professor Brooks was thanked for reading the speech, and for deputising for the Ambassador, by the Lord Harris.

On the Friday evening of Festival week the Fidelio Quartet gave a recital in the Quire of the Benjamin Britten quartets, which they had recently recorded. They gave a spirited and impressive interpretation of these two very exacting works by Britten, Quartet Number 1, op. 25 and Number 2 in C, op. 36. The virtuosity of these four musicians is well known both in Canterbury and abroad. Their leader, Clarence Myerscough, teaches at the Royal Academy and at The King's School and his playing is an inspiration to players and audience alike. He was splendidly supported by Kathleen Malet, violin; Henry Myerscough, viola, his brother; and Dennis Nesbitt, 'cello, who has played in the Edinburgh, Aldeburgh and Salzburg Festivals.

Clarence Myerscough achieves that rare combination of clear cut precision with great depth of feeling, and he imparted into Britten's music a strength of tonality which brought life and vitality even to

the high-pitched and thinly attenuated passages, relating them to the basic form of the structure. The Quire is an ideal setting for such music, visually and acoustically, bringing out the elemental qualities underlying this composer's work. As the music soared upwards to merge with the shadows of the vaulted roof, in the gently fading light of a June evening, there were undertones reminiscent of the ethereal silvered purity of Delius, enriched with rippling waves of tone pattern. There was a feeling, on leaving the Cathedral afterwards, of having come down from a high mountain, refreshed and revived by the rarified air.

Two recitals were given by Allan Wicks, one on the Thursday evening, in the Chapter House, with Ilse Wolf singing secular songs by Mozart, Haydn, Duparc and Mahler. This recital, being so different in character from the other Festival music, gave contrast and colour, and its charm was enhanced by the rich expressiveness of Ilse Wolf's singing, and the lyric poetry of the songs.

The other, his Saturday morning recital, has now become a focal point of Festival week never to be missed by those who have once heard them. Morning Music was provided, at 11.30 a.m. by two pianos, a violin and a horn. Allan Wicks and Stephen Crisp were at the pianos, with Maureen McKeown, violin, and Helen Rhoden, horn. A distinguished team, they played Schubert, Handel and Brahms with the immaculate synchronisation and inimitable exuberance which is associated with "the best of Wicks".

Youth Festival Day was, as ever, a great occasion, and throughout the morning the coach-borne parties of Youth Friends from schools throughout South-East England descended on the historic city. In the afternoon they filed, as a long segmented crocodile, into the Nave for Festival Evensong. After tea, in the Great Hall of The King's School, 660 of them attended *The Boy from the Catacombs* in the Chapter House, while the remainder were conducted on specific tours of the Cathedral.

The Festival is an offering of thanksgiving, and of service and talent to the Cathedral, and this was borne out more poignantly than ever this year with the new opera, *The Boy from the Catacombs*. This deeply moving little drama was produced in all its parts by the many people concerned, in a spirit of dedication, crowned by the lyrical music of Alan Ridout. It was composed by him for the boys of the Cathedral Choir School, and the boys responded as true musicians and actors, giving a highly sensitive and strongly convincing interpretation of the theme throughout the week. In thanking all those who made contributions to the Festival the Friends of the Cathedral wish to thank also every boy in the school for the immense work and effort they put into this, in addition to the carrying out of all their normal choral duties. None of us who heard this little jewel of an opera will ever forget the sad beauty of the story of the boy-martyr, Saint Tarcisius, nor the active rhythms and haunting melodies of Alan Ridout's music, combined with the drama of Frederick Wilkinson's libretto.

THE CATHEDRAL FLOWERS

The flowers of the Cathedral are a source of continual joy to worshippers and pilgrims, and the large scale of the floral arrangements which the massive architecture demands, provoke repeated admiration and exclamations of delight. The Cathedral is fortunate to have Mrs. Dorothy Mowll, a water colour painter of repute, to have the charge of this enrichment to the beauty of the interior, and with the help of a band of staunch workers, the work continues throughout the year.

Mrs. Mowll has kindly agreed to write the following article to tell the Friends about this constant service. We would like to thank the kind Friends who send donations towards the cost of these flowers.

The flower arrangements in Canterbury Cathedral had for many years been a great feature of skill, originality and beauty.

Mrs. Ferguson was asked to take on the work during the 1914-18 War after she lost her only son. It was thought that this interest would take her mind off her grievous loss. She put her whole heart and soul into the work and in those years was able to draw on the supply from many big gardens, where gardeners could be afforded and kept. Her work was outstanding, and, as I have said, original. Archbishop Lang noticed and commented on the fact that her style and work had had a marked influence on the Parish Churches in the Diocese.

It was only a few weeks ago that a total stranger wrote to me about flower-holders, and remarked on a group she remembered twelve or fifteen years ago which must have been done by Mrs. Ferguson. In the last few years of her work in the Cathedral I used to help her. When she retired about 1952, the Dean and Chapter asked if I would carry on in her stead. I accepted but on the understanding of getting in more helpers—twelve in all, breaking the work up into three sections—the High Altar, the Warriors' Chapel and the Nave. I have now been in charge for eleven or twelve years and generally undertake the big bowls in the Nave with the help of three others. In addition to that, there are special occasions, weddings and funerals.

It has been a source of pleasure that an illustrated book by Mrs. Molly Purefoy—(*Arranging Church Flowers*)—has reproduced five big bowls in the Nave of the Cathedral. The coloured one being for the enthronement of Archbishop Ramsey.

Every year it becomes more difficult to get suitable material given, and every year also flowers become more expensive, so we are most grateful for subscriptions.

The Friends' bookstall has a box displayed ready for anyone to put their small change into, and that produces a very welcome sum twice a year.

We want to keep up the standard started fifty years ago. Visitors come to the Cathedral, study and admire the glass windows made hundreds of years ago by craftsmen long dead. It is also nice to feel that others notice and admire the flowers done by a band of members of the Cathedral Women's Guild on that very day or week, all through the year, and we, as the arrangers, feel it a great privilege to be able to do it.



photo Entwistle

An October flower arrangement in the Nave, by Mrs. Mowll, with bracken, beech and artichoke as a foil to the rare exotic loveliness of the pale flowers of sweet corn



The Cathedral's new Bedesmen. (Left to right) Messrs. W. Vincent, L. White, G. Marshall and T. Dowd

THE CATHEDRAL BEDESMEN

At the Dissolution of the Monasteries of England in the reign of King Henry VIII those which were attached to Cathedral churches were re-founded with a group of canons under the presidency of a Dean and on the foundation were placed a number of officers and servants, clerical and lay, to maintain the life of the Cathedral with appropriate dignity. Several of these churches had provision for groups of old men known as bedesmen, and to this day Rochester maintains six of these on its foundation; Ely has six also, Chester three, and Westminster Abbey twelve under a foundation of Queen Elizabeth I known as the Queen's Almsmen.

Canterbury, as befitted the Metropolitan Church of England, was given twelve bedesmen and these were appointed by the Sovereign and installed in office in the Cathedral under royal mandate. It was laid down that they should be able to say the Creed, Lord's Prayer and Ten Commandments in English, and were to be drawn, if possible, from those afflicted by poverty or crippled or maimed in war. Each was to take an oath of obedience like the other ministers of the Church and to have a gown provided by the Chapter with a rose of red and white silk embroidered on the left shoulder. They were to receive a small stipend of just over £6 and to walk at the head of all Cathedral processions carrying a white staff. Each day they were to be present at Divine Service, to attend prayers and to serve, assist and wait upon the priests when about to celebrate, to kindle and extinguish the lights of the Church, to help ring bells, and to be fined if absent or non-resident and be deprived of office if convicted of a criminal offence.

In 1942 new statutes were issued for the Cathedral which confirmed the bedesmen as part of the Foundation but by mutual consent the Crown relinquished its rights over the appointments, which are now made by the Dean and Chapter, money being set aside for their remuneration and gowns and staffs provided as in the past. In recent years as bedesmen died, no new appointments had been made and the last of the old line died at the age of ninety some months ago. Early this year the Dean and Chapter decided to revive the office and on the Saturday before Passion Sunday four bedesmen habited in their traditional gowns were presented to the Dean after the First Lesson at Evensong in the Cathedral Quire by the Sacrist, who is responsible to the Chapter for looking after the work of the bedesmen, and each man was admitted to office in turn, the Dean handing him his white wand in token of his installation.

The bedesmen now assist at service on Sundays, leading the Cathedral procession in and out and giving invaluable aid in seating people and maintaining order and reverence in the place and they have been on duty this last summer on many week-days, quite of their own accord, helping to control and help the vast crowds of pilgrims who throng the Cathedral all through the holiday months.

D. INGRAM HILL.

GIFTS AND LEGACIES FROM 1 APRIL, 1965

On behalf of the Dean and Chapter we would like to express gratitude for the following gifts to the Cathedral:—

Bell Harry Tower £414 14 0

THE SUM OF £211 12s. 0d. WAS SUBSCRIBED BY THE FOLLOWING INDIVIDUAL CONTRIBUTORS:

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Miss C. E. Cooper
Miss Roberts
Miss O. Whitwell
Mrs. C. S. Darley
Miss S. M. Harvey
H. de J. Pyner
Miss J. Creighton
Mrs. A. T. Morris
Miss B. A. C. Knight
Miss M. E. Forge
R. J. W. Woodward
J. M. Evans
Bearsted and District Local
Historical Society
Major and Mrs. Charrington
A. J. Lamb
Miss C. L. Hayward
Mrs. R. C. B. Lawson-Walter
Miss M. Hopkins
Jean T. Gilchrist
Miss Davies
Mrs. N. F. Weller
Miss C. O. Barclay

THE SUM OF £201 2s. 0d. WAS SUBSCRIBED BY THE FOLLOWING MASONIC LODGES:

†All Saints Lodge 5383
Beamish Lodge 3869
†Black Prince Preceptory of Knight
Black Prince Lodge 7558
Bradstow Lodge 2448
Bromley Lodge of Good Fellowship
7242
The Holy Royal Arch Knights
Templar Priests—Cantuar
Tabernacle 26
*Manor of Gillingham Lodge 8983
†De Shurland Lodge 1089
†East Kent Masters Lodge 3931
†Ethelbert Chapter Rose Croix 82
†Foreland Lodge 3209
Gavelkind Lodge 4266
General Gordon Lodge 4292
Globe and Laurel Lodge 4688
King Edward Lodge 3252
King's Navy Lodge 2901
Jubilee Lodge of North Kent 6936
†Knole Lodge 1414
Lesney Park Lodge of Erith 3965
*Manor of Chatham Lodge 4688
Medway Lodge 1678
*Norman Lodge 3502
Per Mare Terram Lodge 3609
Ravensmead Lodge 6404
*Royal Engineers' Chatham Lodge
4465

†Reculver Lodge 4123
†Royal Navy Lodge 429
Lodge of Sincerity 6868
Shirley Woomer Lodge 2530
South Kent Lodge 4303
Stella Maris Lodge 7279
Swanley Lodge 5873
†United Industrious Lodge 31
Lodge of Wydemere 6282
Tankerton Lodge 5153
*Rochester Lodge 3494
St. Giles and St. Luke Lodge 6668
*Prince Edwin's Lodge 125
Manor of Bexley Lodge 5977
*Old Harveians Lodge 7243
Trinity Lodge 7201
Stour Lodge 2305
†St. Augustine's Lodge 972
Welling Lodge 5976
Chaucer Lodge 1540
Brothers of Birchington
Valley of Elham 6649
Bearsted Lodge
*Septum Lodge 7788
Seven Stars Lodge 6417
Sidcup Lodge 6552
Provincial Priory of Kent
† Original Corporate Friends
* New Corporate Friends.

	£	s.	d.
Bays			
Mrs. Jameson	91	17	6
Lady Townend	100	0	0
William Lefevre Ltd.	88	2	6
Mrs. M. E. Hooker	30	12	6
H. W. F. Hooker	29	7	6
Miss P. M. Hooker	29	7	6
Stanley Money	3	3	0
Flowers			
Miss E. Bamber	3	0	0
General			
Mrs. Waugh	10	0	
A. Clifton-Taylor	1	1	0
Mrs. Moon	1	0	0
G. T. Griffith	1	1	0
Miss Whittaker	1	14	0
Miss S. Reeves	1	0	0
Ryddings Secondary School	1	0	0
V. C. Cordingley	1	15	0
Nightingale Junior School, Woodford	1	10	0
Miss M. Phillips	1	0	0
Society of Friends, Salton	1	1	0
S. J. Rowbottom (for Altar Linen)	4	0	0
Dr. C. McKenzie	5	0	0
Dr. E. Aslett	2	0	0
The C. Powell-Cotton Discretionary Fund	10	0	0
E. A. H. Rhodes	1	1	0
F. Wilkinson	1	1	0
Mrs. A. H. and Mr. M. S. Beaumont	800	0	0
The Reverend Halliwell L. Duell	\$100		
The Reverend Conrad H. Gesner	\$10		
The Right Reverend and Mrs. G. W. Barrett	\$25		
Mrs. A. Eggar (in memory of J. Briton-Walker)	\$100		
Allan Jackson Lamb	\$5		
The Reverend R. S. S. Whitman	\$10		
Warren J. Frost	\$1		
Legacies			
Miss K. M. P. Brown	8	0	0
Mrs. H. B. Powell-Cotton	25	0	0
Canon W. E. Daniels	50	0	0
Eleanor Tobias	50	0	0
Lecture and Guided Tours			
Senior Wives' Fellowship, Riverhead	3	10	0
All Saints' Women's Fellowship, Hempstead	3	1	0
Lenham Young Wives	1	5	0
Herne Bay Business and Professional Women's Club	1	1	0
Royal Sea Bathing Hospital	12	4	0
West Kent Federation of Women's Institutes	2	2	0
Herne Bay Rotary Club	2	2	0
Catalpa Society	1	1	0
Conway Primary School, Plumstead	10	0	
Sittingbourne Methodist Men's Fellowship	6	1	0
Royal Commonwealth Society	5	5	0
Clapham County Secondary School	2	2	0
Orpington Arts Club	2	2	0
The "61" Club, Ramsgate	1	0	0
Canterbury College, Canada	1	0	0

NEW FRIENDS—GREAT BRITAIN

APRIL TO OCTOBER, 1965

Miss P. Pritchard	Margate	Colonel I. H.	
Miss C. M. Nobbs	Ashford	Battye, M.B.E.	Canterbury
R. V. More*	High Wycombe	A. Jefferson (rejoined)	W.C.2
Miss L. V. Hodgson	Canterbury	Miss B. E. Grantham	Canterbury
Mrs. C. M. Craddock	Herne Bay	Miss K. M. Harding	Broadstairs
Mrs. M. Ponsford	Canterbury	Mrs. O. Waldo	London
Miss L. Bayer	Canterbury	Behrens	Worth
Miss J. E. Raby	Rochdale	Mrs. P. Parkinson	
H. H. Shether	Canterbury	The Reverend E. C.	
Miss G. E. Greaves	Canterbury	Bailey	S.E.19
Miss W. A. Low	Hythe	Mrs. Nott	Canterbury
Miss F. K. Dunn	Cheltenham (Life)	Miss M. R. Smith	Westbrook
Miss E. Boon	Portsmouth	Mrs. J. Laker	Canterbury
Miss D. Manning	Ramsgate	Miss J. Wright	Canterbury
Mrs. D. Manning	Ramsgate	M. Pym	Charing
Mrs. W. A. B. Coleman	Ashford	Mrs. A. Ranson	Broadstairs
Miss W. S. Davies	Minster-in-Sheppey	Miss A. M. Porteous	Newcastle-on-Tyne (Life)
Mrs. V. E. Cornfoot	Broadstairs	Miss F. E. Royle	Maidstone
Mrs. P. F. Bertenshaw	Harrogate	The Reverend Canon	
Miss H. Butcher	Ashford	L. G. Appleton	Canterbury
D. L. Cawley*	Whitstable	R. Clarke	Whitstable
Mrs. Wall-Row	West Hampstead	Mrs. Pidduck	Denton
Mrs. M. H. Brooks	Leven	F. J. Noon (rejoined)	Stafford
Miss D. Newing	S.W.16	Miss D. F. Gore	Margate
Miss M. P. Ingle	Kemsing	Miss E. M. Baker	Graveney
Miss A. K. Tinley	Canterbury	Mr. and Mrs. L. I.	
Miss E. Williams	Folkestone	Andrews	Canterbury
Miss E. L. Bell	Broadstairs	R. J. Wildman	S.E.26
Miss D. M. Smith	Broadstairs	Mrs. M. Griffiths	Sheffield
Mrs. Hodges	Ickham	C. T. Royle, M.B.E., M.C.	Maidstone
Miss I. M. Copping	S.E.25	Mr. and Mrs. F. H.	
Miss L. Denny	Canterbury	Ransley	Canterbury
Mrs. E. E. Sweeney	Canterbury	A. W. E. Sheppard	Harrow
Lady Arthur	S.W.3	Mrs. J. E. Roy	Folkestone
Mrs. Terry	Upavon	Dr. E. N. Eccott	Bolton
J. Blamire-Brown	Codsall Wood	Miss A. C. Blount	Cranbrook
Mrs. Kelleway	Canterbury	G. B. Hillman Fletcher	S.W.10
Mr. and Mrs. B. J. Green	Westbere	Professor R. J. Brocklehurst	Plymouth (Life)
		Miss R. M. Banyard	Heathfield
		Mrs. H. M. Kirby	Heathfield
		H. G. B. D. Hulgrave	Faversham (Life)

* Transferred from youth membership.

CORPORATE

Manor of Gillingham Lodge	Gillingham	Old Harveians' Lodge	Folkestone
Royal Engineers Chatham Lodge of Freemasons	Gillingham	The Manor of Chatham Lodge	Chatham
Rochester Lodge	Rochester	Septum Lodge	Dover
		Wye High School	Wye
		Prince Edwin's Lodge	Hythe

NEW FRIENDS—ABROAD

AUSTRALIA

Mrs. W. E. Hubbard Victoria

NEW ZEALAND

Miss S. Pitt Waikanae
Miss D. Veall Auckland

SOUTH AFRICA

I. E. G. Kilian Grahams-
town
Miss G. Schmidt, B.A. Pretoria
Miss J. Bartlett Uitenhage
Miss H. Bartlett Uitenhage
M. L. Howard Uitenhage
Mr. and Mrs. A. Williams Uitenhage
Mrs. L. I. Basson Uitenhage
Mr. and Mrs. E. M. Turnbull Uitenhage
F. T. Dodkins Port
Elizabeth
Miss J. A. Atkins Grahams-
town
J. R. Harvey Port
Elizabeth
Miss M. Hunter Port
Elizabeth
Mr. and Mrs. W. H. J. Johannesburg
Andrew
Advocate G. Randell Grahams-
town
The Reverend R. R. Snyman

U.S.A.

The Right Reverend J. E. Hines New York
Miss M. R. Dickinson N. Carolina
The Reverend N. F. Kinzie Michigan
The Reverend T. J. Garner Salisbury
The Reverend T. C. Walker Raleigh
Dr. A. F. Kinney New Haven
J. G. Callaway III Kansas City
The Reverend Canon S. N. Baxter Austin
Dr. S. E. Lehmberg Austin
Miss E. E. West New York
(Life)

CORPORATE

Church of St. Mary the Virgin New York
Church of the Advent San Francisco
Duke University Durham,
Episcopal Centre U.S.A.
St. Elizabeth's Chapter, Grace Episcopal Church U.S.A.

GIFTS TO THE CATHEDRAL

In addition to the monetary gifts listed on page 18 the Friends of the Cathedral wish to express grateful thanks, on behalf of the Dean and Chapter, to the donors of the following:—To Mr. and Mrs. Skingley for the gift of another record book for signatures, which is placed near the south-west door of the Nave. To two anonymous Friends who have jointly given a silver cup to the Choir School for proficiency in musical composition.

DEATHS OF FRIENDS

We record with reverence and honour the deaths of the following Friends:—

ADAMS, A. J.	Whitstable
ARBUCKLE, Miss A. M. MacGregor	Edinburgh 9
BARLEE, The Reverend Canon A. H.	Ashwell, Herts.
BELL, Mrs. L. C. M. Lynden-	Streatley, Berks.
BOWLEY, Mrs. N. H.	Hythe
BROWN, Mrs. B. A. Blamire-	Wolverhampton
BRIDGE, J. W., F.S.A.	Maidstone
COOLEY, Miss P. A.	St. Leonard's-on-Sea
COTTON, Mrs. H. B. Powell-	Hawkhurst
DALE, Mrs. H. D.	Hythe
DANIEL, H. Kenyon-	Broadstairs
DANIELL, Mrs. O.	Hythe
DANIELS, Canon W. E.	Deal
DAWSON, A. E.	Whitstable
DAY, Mrs. M. E.	Hythe
DINSMOOR, Mrs. L. Emerson	Texas, U.S.A.
DRUCE, Miss E. M. C.	Rye
DYSON, Mrs. N. F.	Canterbury
EDMONDS, Mrs. A. M.	Canterbury
FINLAYSON, C. S.	Johannesburg, South Africa
GIBBS, A. J.	Seasalter
GORDON, Colonel R. E.	Canterbury
GOSTLING, Mrs. M.	Canterbury
HARVEY, Mrs. J. G.	Attleborough, Norfolk
HOPKINS, Mrs. M. A. E.	Uitenhage, South Africa
LENEY, Mrs. F. E.	Canterbury
LOUDON, Mrs. L.	Wye
MAKINS, Miss E. A.	London, W.8
MALLETT, The Rt. Reverend R., D.D., S.T.D.	Chapel Hill, U.S.A.
MORRIS, Miss B. L.	Herne Bay
NESBITT, Mrs. F.	Sydney, Australia
PARKE, Miss O. S.	Tunbridge Wells
PATON, Miss L. M.	London
PHEASEY, Mrs.	Folkestone
Plumptre, Mrs. H. W.	Wingham
PRICE, Mrs. C.	Canterbury
PRINCE, Mrs. Waldo W.	New York, U.S.A.
PURCELL, A. T.	Weybridge
READE, Miss D. C. E.	Farncombe
SABEN, Mrs. M. W.	St. Albans
SIMMONDS, H.	Tonbridge
STAPLEY, The Reverend C. G.	Canterbury
STAREY, Miss M. H.	Southampton
THOMAS, Miss M. M.	Sittingbourne
TOBIAS, Mrs. E.	Dublin 6
TORR, V. J.	London, S.W.19
TRITTON, Miss O.	Braintree, Essex
TROUSDELL, Lieut.-Col. A. J.	Maidstone
UDALL, Mrs. R. G.	Rugeley, Staffs.
UNWIN, J. W.	Canterbury
USHERWOOD, J. F.	Tunbridge Wells
WAKEFIELD, Miss D. E.	Maidstone
WESTCOMBE, Mrs. L. G.	Horsham, Sussex
WILSON, Miss D.	Margate

1965 FESTIVAL

STATEMENT OF ACCOUNTS

STATEMENT OF ACCOUNTS				NET COSTS		NET SURPLUSES			
				£	s.	d.	£	s.	d.
The Boy from the Catacombs				£	s.	d.	£	s.	d.
Sales of Tickets	...	...	...				416	11	6
Sales of Programmes and Libretto	...	...	...	43	1	0			
Less Cost of Production	...	...	...	12	17	6			
				<hr/>			30	3	6
							446	15	0
Producer's Expenses	...	...	...	52	18	8			
Composer's Honorarium	...	...	...	50	0	0			
Artistes Fees	...	...	...	42	0	0			
Advertising	...	...	...	107	2	9			
Printing	...	...	...	53	0	8			
Duplication of Opera Scores	...	...	...	35	0	0			
Stage and Scenery	...	...	...	169	5	11			
Costumes	...	...	...	20	16	9			
Lighting	...	...	...	63	6	3			
Insurance of Instruments	...	...	...	1	0	0			
Entertainment of Cast	...	...	...	9	12	6			
				<hr/>			604	3	6
							157	8	6
Thursday Recital									
Collection	...	...	...						13 13 9
Fidelio Quartet									
Collection	...	...	...	12	13	6			
Travelling Expenses	...	...	...	5	5	0			
				<hr/>					7 8 6
Morning Music									
Collection	...	...	...	13	19	0			
Transport of Piano	...	...	...	4	0	0			
				<hr/>					9 19 0
Youth Day and Friends Day									
Sale of Tea Tickets	...	...	...				193	0	0
Friends Service Collection	...	...	...				65	18	0
				<hr/>			258	18	0
Cost of Tea	...	...	...	181	0	0			
Hire of Tables	...	...	...	10	0	0			
Printing Tickets and Service Sheets	...	...	...	35	5	0			
Flowers, less Donations	...	...	...	1	17	0			
Microphone—King's School Hall	...	...	...	9	9	0			
Entertaining Speaker	...	...	...	7	13	5			
				<hr/>			245	4	5
									13 13 7
Sundry Expenses							10	2	2
							167	10	8
							44	14	10
							£122	15	10
Deficit on Festival									

LIST OF PUBLICATIONS

(The prices quoted do NOT include postage)

s. d.

Annual Reports, 1928 to 1965, Chronicles, 1-60, "Chough" 2-10.

Canterbury Papers (Fully Illustrated):—

No. 2.	"Chapel of St. Michael and All Angels, The Buffs, and the Ship's Bell of H.M.S. <i>Canterbury</i> (revised 1960) ...	1	6
No. 3.	"Of the Burning and Repair of the Church of Canterbury in the Year 1174" from the Latin of Gervase, a Monk of the Priory of Christ Church, Canterbury, edited by Charles Cotton, O.B.E., F.R.C.P.E., M.R.C.S. (Eng.) ...	2	0
No. 4.	"The Roof Bosses of the Cathedral Church of Christ, Canterbury", C. J. P. Cave (Reprinted 1961) ...	2	6
No. 5.	"Sir Thomas More", Claude Jenkins, D.D., F.S.A. ...	2	0
No. 6.	"The Paintings of Canterbury Cathedral", E. W. Tristram, D.LITT. (Reprinted 1960) ...	2	6
No. 7.	"Life and Times of Cranmer", Claude Jenkins, D.D. ...	2	0
No. 8.	"The Times of Edward the Black Prince" ...	2	6
No. 8.	(Revised) "Edward, the Black Prince" ... (Two volumes of essays on the different aspects of his life and times)	3	0
No. 9.	"Canterbury Cathedral Library", Dr. Norman Sykes ...	2	0
No. 10.	"The Canterbury Adventure", a history of the Friends, Laurence Irving, O.B.E. ...	2	6
The Romance of Canterbury Cathedral, by Margaret Babington, O.B.E.		8	6
The Heraldry of Canterbury Cathedral, Vol. I, The Great Cloister, Commander A. W. B. Messenger, R.N. ...		18	0
Thomas Becket, Dorothy Mills, M.A., Illustrated ...		2	0
Stephen Langton, Dorothy Mills, M.A., Illustrated ...		1	6
The Heraldry in Canterbury Cathedral, C. R. Humphery-Smith, F.H.S., A short illustrated guide ...		2	6
The Stained Glass of Canterbury Cathedral, The Revd. D. Ingram Hill, M.A. A guide to the windows ...		3	6
"Bossanyi," Dagmar Hayes, A.T.D., D.A.(Manc.). The life and work of the artist who created the stained glass windows in the south quire transept. With colour illustrations ...		7	6
Coats of Arms of the Archbishops of Canterbury. A painting book for children ...		3	6

POSTCARDS

Examples of the mediaeval glass 6d. each.

Modern Glass by E. Bossanyi, 2 large 9d. each, 2 small 6d. each.

Black and White Postcards 4d. and 5d. each. Coloured Postcards 6d. each.

TRANSPARENCIES

A new collection of high quality 2" x 2" transparencies. Views of the Cathedral, architectural details and stained glass. 2 sets of eight views 13s. 6d. per set. Individual details and stained glass 2s. 0d. each.

All profits from the sale of the above are devoted to the preservation of the fabric and the historic beauty of the Cathedral.

CHRISTMAS CARDS

To Friends at home and abroad who wish to order early, lists of Christmas cards will be sent on application. The printing of the name and address of the sender can be arranged for a small sum. Orders will be despatched from the beginning of July onwards.

CATHEDRAL CHURCH OF CHRIST, CANTERBURY

SERVICES AND SPECIAL EVENTS, 1965-6

- Nov. 1. Sung Eucharist at 10.15 a.m. *All Saints' Day*.
13. Recital in the Quire.
14. Remembrance Service at 10.45 a.m. in the Nave.
17. Evensong at 4 p.m. broadcast by the B.B.C.
18. Sung Eucharist at 11 a.m. attended by the Greater Chapter.
20. Recital in the Quire.
23. Sung Eucharist at 11 a.m. attended by the Honorary Chaplains.
28. Advent Carol Service and Procession at 6.30 p.m.
30. Sung Eucharist at 10.15 a.m. *St. Andrew's Day*.

- Dec. 4. Confirmation by the Lord Archbishop at 11 a.m.
Quiet Afternoon for Sunday School Teachers in the Eastern Crypt from 2.15 p.m.
5. Choir School Concert in the Chapter House at 5 p.m.
11. Wolf Cubs Gift Service in Our Lady Undercroft at 4 p.m.
Address by the Dean.
Performance of Handel's *Messiah* by the Canterbury Choral Society at 7.15 p.m. in the Nave.
12. Girl Guides' Gift Service in Our Lady Undercroft at 2.15 p.m. Address by the Vicar of Eastry.
15. Simon Langton Boys' School Carol Service at 1.45 p.m. in the Quire.
17. King's School Term ends.
Choir School Term ends.
19. Ordination by the Lord Archbishop at 10.30 a.m. in the Nave, televised by I.T.V.
Evensong at 3.30 p.m.
21. Sung Eucharist at 10.15 a.m. *St. Thomas's Day*.
Christmas Recital by the Choir with the Bournemouth Symphony Orchestra televised by I.T.V.
22. Wedding at 11.30 a.m. in Our Lady Undercroft.
24. Procession and Blessing of the Crib at 3 p.m.
Evensong at 4 p.m. in the Quire.
Choristers accompany the Lord Archbishop to the Municipal Carol Service in the Marlowe Car Park.

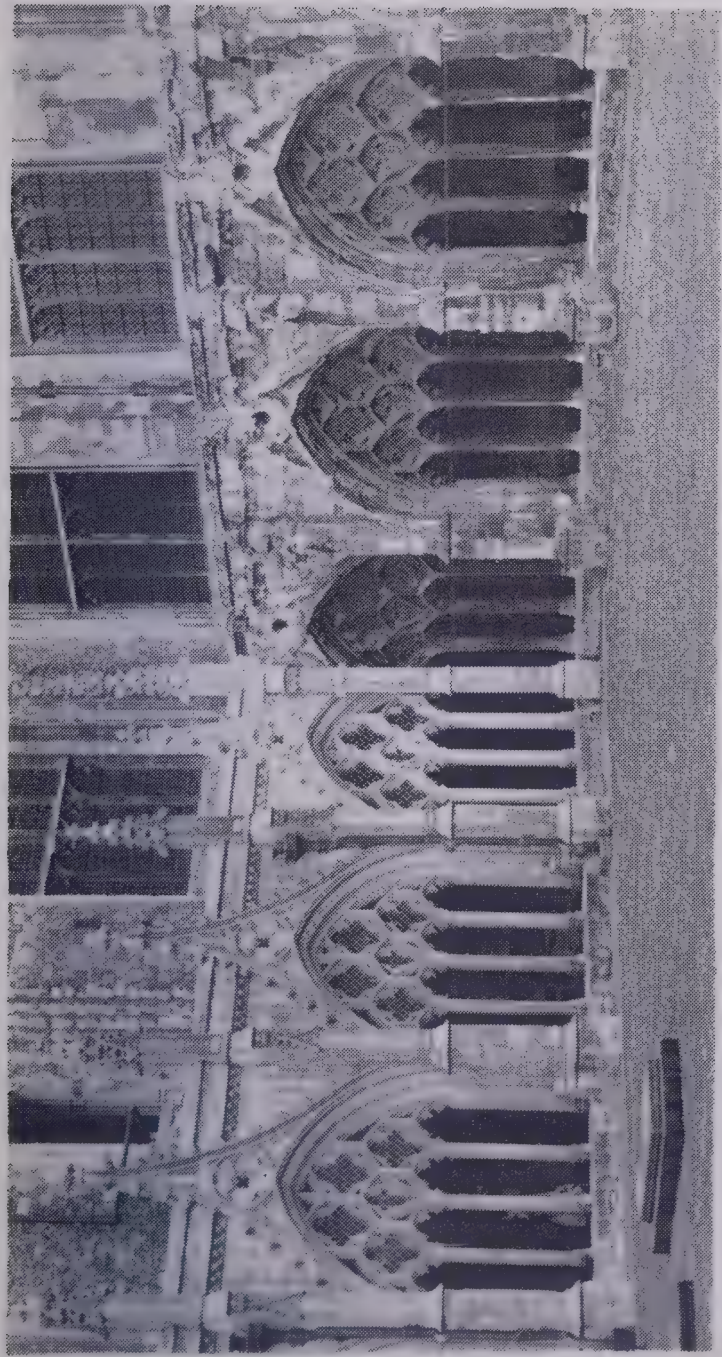
25. Holy Communion at 7 and 8 a.m. Matins at 10.30 a.m. Sermon by the Lord Archbishop. Sung Eucharist at 11.45 a.m. Evensong at 3.30 p.m.
 26. Carol Service and Procession at 6.30 p.m.
 29. Sung Eucharist at 10.15 a.m. *St. Thomas Becket's Day*. Procession to the Martyrdom at Evensong.
 30. Boy Choristers on holiday. Services sung by Men's Voices until January 2nd.
- Jan.
1. Rural Deanery Carol Service at 3 p.m. in the Nave. Evensong said at 5.30 p.m.
 3. The Lay Clerks on holiday until January 15th.
 6. Sung Eucharist at 10.15 a.m. *The Epiphany*.
 9. Epiphany Carol Service at 6.30 p.m.
 10. The Choir on holiday. All Services said until January 15th.
 - 17 and 18. Choir Voice Trials.
 18. King's School Term starts.
 20. Choir School Term starts.
 25. Sung Eucharist at 10.15 a.m. *Conversion of St. Paul*.
- Feb.
2. Sung Eucharist at 10.15 a.m. *Purification of St. Mary the Virgin*.
 24. Sung Eucharist at 10.15 a.m. *St. Matthias' Day*.
 25. Women's World Day of Prayer. Service in the Nave at 3 p.m.

A MEETING FOR LOCAL FRIENDS OF THE CATHEDRAL

All local Friends of the Cathedral are invited to the Chapter House on Wednesday, 24th November, at 6.30 p.m. The purpose of the meeting is three-fold:—

1. To provide an opportunity for all who support this work to meet together, to foster the spirit of Friendship which this association represents.
2. To discuss the formation of a Welcoming Committee of people who would be willing to give a little time occasionally to help a Friend from away to feel more welcome and more a part of a living confraternity.
3. To show on the screen the transparencies of the Cathedral which are available from the Friends' stall.

ALL FRIENDS, FROM ALL AREAS, WHO ARE ABLE TO COME ARE ASKED TO DO SO.



Kentish Gazette
The restored cloisters, on the left, side by side with the old ones, showing the badly crumbling stone. The corner bay was dedicated on Friends' Festival Day, subscribed by American funds, and unveiled on behalf of the American Ambassador by Professor Cleanth Brooks, cultural attaché to the American Embassy.



Kentish Observer

The remains of this old Norman staircase were revealed when building operations started for the construction of the new library. It appears to have been originally the staircase to one of the towers of the Dark Entry and it shows how the corner-stones were cut to make the spiral formation

APPLICATION FOR MEMBERSHIP

Please complete this or the Covenant form overleaf.

To: The Steward, The Friends of Canterbury Cathedral,
3 The Precincts, Canterbury.

I wish to become a Member of THE FRIENDS OF CANTERBURY
CATHEDRAL.

I attach my cheque for *£ : s. d. being the amount
of the subscription for one year.

Usual Signature.....

Full Name.....

Address.....

Date.....

The life subscription is £25.

*The minimum annual subscription is one pound and cheques
should be made payable to "THE FRIENDS OF CANTERBURY
CATHEDRAL".

BANKER'S ORDER

To (*Name and address of Bank*)

Please pay to the account of THE FRIENDS OF CANTERBURY CATHE-
DRAL at Lloyds, Canterbury, the sum of £ : s. d.
on next, and annually
thereafter on the same date.

Date..... Signed.....

THE FRIENDS OF CANTERBURY CATHEDRAL DEED OF COVENANT

I (Full Christian Names and Surname, in block capitals)

of (Address, in block capitals)

in the County of HEREBY
COVENANT with the Friends of Canterbury Cathedral that for a
period of seven years from the date hereof or during my life (which-
ever shall be the shorter) I will pay annually to The Friends of
Canterbury Cathedral such sum as will, after deduction of Income
Tax leave in the hands of The Friends of Canterbury Cathedral the
net sum of (1) £....., such sum to be paid
from my general fund of taxed income so that I shall receive no
personal or private benefit in either of the said periods from the
above-mentioned annual sum or any part thereof.

IN WITNESS whereof I have hereunto set my hand and seal this
(2) day of 19....

Signed, sealed and delivered by the said Covenantor.

(Signature of Covenantor).....

In the presence of:

(Signature of Witness).....

Address of Witness.....

Occupation of Witness.....

NOTES

1. Insert the actual amount you wish to give each year, NOT the gross amount that will be received after Income Tax has been recovered.
2. This date must be earlier than the date of the first payment.
3. Cheques to be made payable to The Friends of Canterbury Cathedral.

HAS ANY FRIEND A SPARE INSTRUMENT?

AN APPEAL FOR THE CHOIR SCHOOL ORCHESTRA

The Headmaster of the Choir School wishes to express cordial thanks to all Friends who so generously contributed towards the minibus, and so made it possible for this to be purchased before the summer holidays. The wonderful response encourages him to appeal now on behalf of the School Orchestra. This has recently grown considerably, and there is also a separate string orchestra, which means that there is a tremendous demand for instruments. If any Friends have a musical instrument no longer in use would they please consider parting with it? It would be well used, and much care taken of it, and it might well help to train a leading instrumentalist of the future.

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CANTERBURY CATHEDRAL CHRONICLE
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